



THE
DEVENDRAKIRTI JAIN SERIES
VOLUME I.

NĀYAKUMĀRĀCĀRIU
OF
PUSPADANTA

An Apabhraṃśa work of the 10th Century

CRITICALLY EDITED

from old MSS., with an exhaustive Introduction,
Glossary, Indices and Notes

BY

HIRALAL JAIN, M. A., LL. B.,

*Central Provinces Educational Service, King Edward College, Amra
Formerly Research Scholar, Allahabad University*

PUBLISHED BY

**in Publication Society,
erar, India.**

श्री

स्वामी देवेन्द्रकीर्ति दिगम्बर जैन ग्रन्थमाला-



पुस्तक म
महाकविपुष्पदन्तकृ.

ना ग कु मार चरित

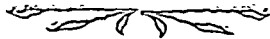
भूमिका, शब्दकोश, अनुक्रमणिकाओं व टिप्पणों सहित

संपादक

हीरालाल जैन, एम. ए., एलएल. बी.

संस्कृताध्यापक, किंग एडवर्ड कॉलेज, अमरावती

भूतपूर्व रिसर्च स्कालर, अलाहाबाद यूनीवर्सिटी



THE
Devendrakirti Jaina Series

EDITED

With the Co-operation of Various Scholars

BY

HIRALAL JAIN M. A., LL. B.
King Edward College, Amraoti

Volume I.

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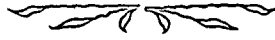
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HARIVAMSA PURĀNA of Svayambhū	„ „
PĀHUDA-DOHĀ	



श्री १०८, स्वर्गवासी श्रीदेवेन्द्र कीर्ति स्वामी,
भट्टारक, बलान्कारगण, कारंजा.

स्वामीजी की स्मृति में



कारंजा में बलात्कारगण के भट्टारकों की गद्दी की स्थापना मान्यखेट से आये हुए धर्मभूषण भट्टारक द्वारा विक्रम संवत् १५७५ में हुई थी। इस परम्परा में अबतक कोई बीस भट्टारक हो चुके हैं। इनमें से अनेक ने अपनी विद्वत्ता प्रकट करके निजाम राज्य से सनदें प्राप्त की हैं। पट्ट के स्थापित होने से बरार में जैनधर्म का जो प्रचार हुआ है उसके फलस्वरूप इस प्रान्त के प्रायः प्रत्येक नगर और ग्राम में जैन धर्म के पालक, इस गण के अनुयायी, बहुसंख्या में पाये जाते हैं। हमारे भट्टारकों का धर्मप्रचार के अतिरिक्त साहित्यवृद्धि की ओर भी पूरा ध्यान रहा है। इन्हीं की कृपा से हमारे शास्त्रभण्डार में एक सहस्र से अधिक हस्तलिखित, प्राचीन ग्रन्थ सुरक्षित हैं! इनमें अनेक ग्रन्थ स्वयं हमारे भट्टारकों के रचे हुए भी हैं।

हमारे अन्तिम गुरुमहाराज श्री १०८ भट्टारक श्री देवेन्द्रकीर्ति स्वामी बड़े शान्तिप्रिय और साहित्यप्रेमी थे। उन्होंने अपने जीवनमें उक्त भण्डार के संग्रह को सुव्यवस्थित किया। उनके स्वर्गवासी होनेके समय से ही उनके अनुयायियों की उत्कट अभिलाषा थी कि उनकी कीर्ति को अक्षय और दिगन्तव्यापी बनाने के लिये उनके नाम से कोई साहित्यिक स्मारक खड़ा किया जावे। किन्तु अनेक विघ्नबाधाओं के कारण अबतक इस अभिलाषा की पूर्ति नहीं हो सकी थी। हर्ष का विषय है कि आज हमारी कई वर्षों की वह अभिलाषा पूर्ण हो रही है।

गुरुमहाराज के नाम से स्थापित इस ग्रन्थमाला के संचालन के लिये हमारे पास कोई स्थायी सम्पत्ति नहीं है। पर हम यह जानते हैं कि हमारे गण के प्रत्येक सदस्य के हृदय में स्वामीजी के प्रति अटल श्रद्धा और भाक्ति है। इसी को हम हमारी ग्रन्थमाला का ध्रुवफण्ड समझते हैं। हमें पूर्ण विश्वास है कि हमारे बन्धु इस ग्रन्थमाला के कार्य में धनाभाव की कोई रुकावट न पड़ने देंगे। जो भाई इस पुण्यकार्य में योग देंगे उनके ज्ञानावरणी कर्मों का क्षय होगा और उनका निर्मल यश इसी ग्रन्थमाला द्वारा संसार में फैलेगा।

स्वामीजी की स्मृति में

प्रस्तुत ग्रन्थ के प्रकाशन में हमें पूर्ण आर्थिक सहायता श्रीयुक्त नागोसा रतनसा रायवागकर, द्वारा प्राप्त हुई है। इसके लिये हम व हमारा मण्डल उनके कृतज्ञ हैं। दाता ने अपनी धार्मिक बुद्धि और स्वामीजी में भक्ति का प्रत्यक्ष प्रमाण उपस्थित किया है। आशा है अन्य बन्धु इस आदर्श का अनुकरण करेंगे।

हमारे धर्मबन्धु श्रीयुक्त प्रोफेसर हीरालालजी ने इस ग्रन्थमाला को जन्म देने तथा प्रस्तुत ग्रंथ के सम्पादन में जो निस्स्वार्थ और अटूट परिश्रम किया है उसके लिये यह मण्डल आपका चिर-कृतज्ञ रहेगा। उन्होंने ग्रंथमाला का सम्पादकत्व स्वीकार करके हमारी अनेक वर्षों की अभिलाषा को सफल किया है।

हमें विश्वास है कि धर्मप्रेमी और साहित्यप्रेमी भाई हमारी त्रुटियों को क्षमा कर ग्रन्थमाला की उन्नतिमें सहयोग प्रदान करेंगे।

निवेदक

रतनलाल नरसिंगसा राउळ,

मंत्री, बलात्कारगण ग्रंथप्रकाशक मण्डल, कारंजा.

देवेन्द्रकीर्ति ग्रन्थमाला का कार्यकारी मण्डल—

१. श्रीमान् नत्थूसा पासूसा, एलिचपूर, सभापति व खजांची.
२. ,, रायसाहब मोती संघई, रुखत्र संघई, अंजनगांव.
३. ,, रतनलाल नरसिंगसा राउळ, कारंजा, मंत्री.
४. ,, प्रो. हीरालालजी, किंग एडवर्ड कॉलेज, अमरावती, सम्पादक.
५. ,, खुशालसा देवमणसा जितूरकर, कारंजा.
६. ,, माणिकसा वावूसा खंडारे, कारंजा.

P R E F A C E

It was in the year 1924 that I first discovered the NĀYAKUMĀRACARIU of Puṣpadanta from the manuscript stores at Kārañjā which I examined in my capacity as a Research Scholar of the Allahabad University. The notes that I made on that occasion were included in the Provincial Catalogue edited by Rai Bahadur Hiralal and published by the C. P. Government. The Apabhraṃśa works discovered there interested me very much and I contributed an article on 'Apabhraṃśa Literature' to the Allahabad University Studies Vol. I, and determined the date of Puṣpadanta who was the chief of the authors, first in the notes contributed to the Catalogue and then in an article contributed to the Hindi Quarterly 'Jaina Sāhitya Saṃsodhaka Vol. II.' In the following year I came to occupy my present post at Amraoti, and, being now closer to Karanja, I tried to arrange for the publication of the works. My efforts met with a ready response which enabled me to organise two societies for the work of publication.

It might be asked why two series of books have been started when all the works could very suitably be included in a single one. The answer is to be found in the genuine desire of the members of the Balātkāra-gaṇa to preperuate the memory of their spiritual leader, the late Svāmi Devendrakīrti Bhaṭṭāraka, by a separate series. This is in the fitness of things as the present collection of MSS. preserved in the Balātkāra-gaṇa temple owes a good deal to the efforts of the late Svāmi. It is in order to make the work of the two series mutually collaborative that the editorship of both has been entrusted to me.

Unlike the sister series, the present series has been started without any permanent funds to begin with. The society has, however, acquired a rich fund, I mean a fund of good will all around, which is expected to help it through the venture. The society is highly obliged to Mr. Nagosa Ratansa Raibagkar of Amraoti who has borne the costs of printing the present volume. It is hoped that the noble example of this gentleman will be followed by others interested in rescuing the ancient literary treasures of the Jains from oblivion.

I now come to my most interesting duty of acknowledging the help that I received in the preparation of this volume. My deep obligations are due to Mr. Ratanlal Narsinsa Raol and his colleagues in the management of the Balātkāra-gaṇa Jaina Bhāṇḍāra who entrusted the editorship of their series to me and lent

PREFACE

out to me their two MSS. of the present work (MSS. A & B.). Facilities for collating the other three MSS. were secured for me by my friend Dr. Tarachand Gangawal, M. B. B. S., Palace Surgeon, Jaipur, Master Motilal Samghi, Sanmati-Pustakālaya, Jaipur, and Pandit Nāthuram Premi, Bombay. For this help I am greatly indebted to these gentlemen.

Rai Bahadur Hiralal has laid me under a deep debt of gratitude by encouraging me in my literary activities throughout and, on this occasion, by sending to me his valuable article on 'the Nagas of Central India', which I have fully consulted and even quoted from in the Introduction on 'the Nāgas and the Nāgaloka.' I have also consulted his 'Descriptive Lists of Inscriptions in C. P. and Berar' for the same section.

I am thankful to Prof. V. V. Mirashi, M. A., Head of the Department of Sanskrit in the Nagpur University for kindly drawing my attention to the references to Nāgaloka in the Navasāhasāṅkacarita.

My obligations are due to all the authors whose works I have consulted, referred to or quoted from, mention of which will be found in the list of abbreviations.

I am very highly obliged to my friend Dr. P. L. Vaidya of Poona for his valuable suggestions and advice in the editing details and his inestimable help in getting the work printed in Poona. The distance between the editor and the printers would have caused a good deal of delay in the completion of the volume and would surely have affected its printing quality had it not been for Dr. Vaidya's presence on the spot and his keen interest in the matter. I am also thankful to the Manager and staff of the Shree Ganesh Printing Works, Poona, for doing their best in the execution of the work.

I am indebted to my Principal, Mr. F. P. Tostevin, for recommending to the Local Government to permit me to undertake the editorship of the series, and for encouraging me and helping me in various ways.

With such co-operation as I have been receiving, I expect to be able to carry on the work of the series. Suggestions for improvement in any direction will always be very welcome.

King Edward College,
Amraoti.
1st December, 1932.

} HIRALAL JAIN

**List of works mentioned in the Introduction, Glossary and
Notes either in an abbreviated form or in full.**

Ādipurāṇa of Jinasena, Calcutta.

AKJ—Āndhra Karnātaka Jainism by Seshagiri Rao, Madras, 1922.

Anargha Rāghava of Murāri, Kāvya Mālā Series, Bombay, 1894.

Antiquities of the Pallavas by Dubreil.

Apte's Practical Sanskrit English Dictionary, Poona, 1890.

AUS—Allahabad University Studies Vol. I, 1925.

Bālarāmāyana of Rājacekhara, Calcutta, 1884.

Beal's Fa Hian

Bhand. Re—Bhandārkar's Reports for the Search of Sanskrit MSS.

Bhavis—Bhavisayatta-kahā of Dhanapāla, Baroda, 1923.

Bhaviṣya Purāna, Venkatesvara Press, Bombay,

BD—Buddhist India by Rhys Davids, London, 1903.

Bohapāhuḍa of Kundakundācārya Manikcandra Dig. Jaina Series Bombay, No. 17

Brahmāṇḍa Purāna, Venkatesvara Press, Bombay.

BNR—Bṛhat Nighaṅṭu Ratnākara, Bombay, V. S. 1973.

Bṛhat Saṃhitā of Varāhamihira, Benares, V. S. 1954.

Cāritta-pāhuḍa of Kundakundācārya, Manikacandra DJS, No. 17.

Chandaḥ-prabhākara by Jagannāth prasad Bhānu, Bilaspur, 1922.

CP Cat.—Catalogue of Sanskrit and Prakrit MSS. in C. P. and Berar,
Nagpur, 1926.

CP Ins.—Descriptive lists of Inscriptions in C. P. and Berar by Rai Bahadur
Hiralal, Nagpur, 1916.

Creed of Half Japan by A. Lloyd, London, 1911.

Cun. Geo.—Cunningham's Ancient Geography of India, re-edited by S.
Majumdar Sastri, Calcutta, 1914.

D—Deśi-nāma-mālā of Hemacandra, Calcutta University, 1931.

Dravya-saṃgraha of Nemicandra, Sacred Books of the Jainas, Vol. I. Arrah,
1917.

EC—Epigraphia Carnatica, Bangalore.

EHD—Early History of the Deccan by R. G. Bhandarkar, Poona, 1927.

EHI—Early History of India by Vincent Smith, Oxford, 1906.

Gita—Bhagvat Gita.

Gommaṭasāra of Nemicandra, Sacred Books of the Jainas Series, Vol. V
Lucknow, 1927.

Hem—Hemacandra's Prakrit Grammar ed. by P. L. Vaidya, Poona, 1928.

Hindi by Badrinath Bhaṭṭa, Lucknow, V. S. 1931.

Hindu Chemistry by P. C. Ray, Calcutta, 1903.

LIST OF WORKS MENTIONED IN INTRODUCTION

- HJSI—Hindi Jaina Sahitya kā Itihāsa by Nathuram Premi, Bombay, 1917.
 HMHI—History of Mediaeval Hindu India by C. V. Vaidya, Poona, 1921 and 1924.
 HP—Harivaṃśa Purāṇa of Jinasaṅgana, Manikacandra DJS No. 31 and 33.
 IHQ—Indian Historical Quarterly, ed. by Narendranath Law, Calcutta.
 Intro. to Prak.—Introduction to Prakrit by Woolner, Punjab University, 1928.
 IP—India's Past by Macdonell, Oxford, 1927.
 ISB—Inscriptions at Sravana Belgola by Narsimhacara, Bangalore, 1923.
 Jasa—Jasaharacariu of Puspadanta, Karanja Jaina Series Vol. I, 1931.
 JG—Digambara Jaina Grantha-kartā aura unke kāvya by Nathuram Premi, Jaina Hiteśi Vol. VI, 5-6, 9-10.
 JG Dic.—Jaina Gem Dictionary by J. L. Jaini, Arrah, 1918.
 JJ—Jaina Jagat, a Hindi Weekly, published from Ajmer.
 JSA—Catalogue of Jaina Siddhānta Bhavana, Arrah, 1919.
 JRAS—Journal of the Royal Asiatic Society.
 JSS—Jaina Sāhitya Saṃśodhaka, a Hindi Quarterly pub. from Ahmadabad.
 JSIS—Jaina Śilālekha Saṅgraha, ed. by Hiralal Jain, Manikacandra DJG, Bombay, No. 28.
 Julien's Hiuen Tsang.
 Kāmasūtra of Vātsāyana, Bombay, 1900.
 Karpūramāñjiri of Rājaśekhara, Harvard Oriental Series.
 Kātantra und Kumāralāta by Luders, Berlin, 1930.
 Mahābh—Mahābhārata.
 Mahābh Up.—Mahābhārata Upasamhāra by C. V. Vaidya.
 Mahābhāṣya of Patañjali, Bombay.
 MAR—Mysore Archaeological Report.
 MDI—Medicinal Drugs of India by B. S. Mohan, Lahore, 1930.
 MI—Mahābhārata Index.
 Mokka-Pāhuda of Kundakundācārya, Manikacandra DJG., No. 17.
 Mūlācāra of Svāmi Vaṭṭakera, Manikacandra DJG, No. 19 and 23.
 Music of India by Popley, Calcutta, 1921.
 Nāṭyaśāstra of Bharata, Kāvyaṃalā Series, Bombay, 1894.
 Navasāhasaṅkacarita of Padmagupta, Bombay Sanskrit Series, No. LIII.
 Nilamata Purāṇa or Kaśmira Māhātmya, Lahore.
 Nivvāṇa Kāṇḍa, Bombay, 1914.
 Origin of Brahmi: Alphabet by Bühler.
 Padma Purāṇa of Raviśeṅācārya, Manikacandra DJG No. 29-31.
 Padma Purāṇa, Venkatesvara Press, Bombay.
 Pai—Paia-lacchi-nāma-mālā of Dhanapāla, Bhavanagar, V. S. 1973.
 • Pañcāstikāya of Kundakundācārya, Sacred Books of the Jains Vol. III. Arrah., 1920.
 PP—Prakṛta Pingala, Bibliotheca Indica, Calcutta, 1902.
 Practical Path by C. R. Jain, Arrah, 1917.
 Pratiṣṭhā-sāroddhāra of Aśādhara, Bombay, V. S. 1974.

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- Puṇyāśrava Kathā-koṣa, Hindi trans. by Nathuram Premi, Bombay, 1907. 1907/08
Rāmāyaṇa of Valmiki.
Rasātala or the Under-world by N. L. Dey, Calcutta, 1927.
RKS—Ratna—Karaṇḍa—Śrāvaka-cāra of Samantabhadra with trans. by C. Jain, Arrah., 1917.
Sāgāra-dharmāmṛta of Aśādharma, Manikacandra DJG No. 2.
Sanat—Sanatkumāracarita of Haribhadra, ed. by H. Jacobi, Munchen, 1921.
Sang. Rat—Saṅgīta Ratnākara of Śāringadeva, Poona.
SIJ—South Indian Jainism by Ramasvami Ayyangar, Madras, 1922.
SKV—Studies in the Kāmasūtra of Vātsāyana by H. C. Chakladar, Calcutta 1929.
SSG—Systems of Sanskrit Grammar by S. K. Belvelkar, Poona.
Sthānāṅga Sūtra, Jaina Āgamodaya Samiti, Bombay.
Tatt. Sutra—Tattvārthādhigama Sūtra of Umāsvāmi, Sacred Books of the Jains, Vol. II, Arrah., 1920.
Todd—Annals and Antiquities of Rājasthāna by J. Todd, in 3 Vols., Oxford 1920.
Uttarādh—Uttarādhyayana Sūtra, Calcutta.
Uttara Purāṇa of Gunabhadra, Calcutta.
Var—Prakṛta Prakāśa of Vararuci, ed. by P. L. Vaidya, Poona, 1931.
Vāyu Purāṇa, Venkatesvara Press, Bombay.
Viṣṇu Purāṇa, Venkatesvara Press, Bombay.
VNS—Vasunandi Śrāvaka-cāra, Muradabad, V. S. 1966.
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श्रीमान् नागोसा रतनसा रायवागकर,
अमरावती ।

INTRODUCTION

I. Critical Apparatus

The present edition of Nāyakumārācariu is based upon the following five MSS. fully collated :—

MS. A.

This MS. is deposited in the Balātkāra-gaṇa Bhāndāra of Kāranja. Leaves 88, size 11" x 5"; lines per page 9; letters in each line about 34; margin right and left 1½", top and bottom ¾". One inch-square space is left blank in the middle of each page. It bears the following colophon :—

शुभं भवति लेखकपाठकयोः । संवत् १५५६ वर्षे चैत्र शुदि १ ज्ञानावद्येह श्रीघनौघद्रेगे श्रीजिनचैत्यालये श्रीकुन्दकुन्दाचार्यान्वये भट्टारक श्रीपद्मनन्दिदेवास्तत्पटे भट्टारकश्रीदेवेंद्रकीर्तिदेवास्तत्पटे भट्टारकश्रीविद्यानन्दिदेवास्तत्पटे भट्टारकश्रीमल्लिभूषणदेवास्तत्पटे भट्टारकश्रीलक्ष्मीचन्द्रोपदेशाद् हंसपत्तने श्रेहादा तद्धार्या वदी तयोः पुत्रः सांगण तस्य भार्या सोमाई एतेषां श्रीसांगणकेन लिखापितं ॥

(on the last page in another hand)

भट्टारकश्रीकुमुदचन्द्रपटे भट्टारकश्रीअभयचन्द्राणां पुस्तकम् । संवत् १७८५ वर्षे शाके १६५० कीलकनाम-संवत्सरे माघमासि प्रतिपत्तिथौ सोमधूसेन वमस संपदे सूरतिवेदिरे वांसुपूज्यचैत्यालये गिरनारयात्तागमनसमये भट्टारकश्री धरमचंद्रपट्टधारि-देवेंद्रकीर्तिभ्यः रामजी संघाधिपुत्र आणंदनाम्ना हूवज्ञ श्रावकेण दत्तमिदं पुस्तकं ।

From this colophon, we learn that the MS. was completed on Saturday, the 1st of the bright fortnight of Caitra, in Samvat 1556, equivalent to 1499 A. D., in the Jain temple at Hamsapaṭṭana, according to the instructions of Bhaṭṭaraka Laxmicandra, for whom we get the following geneology :—

Kundakundānvaya

Padmanandi

Devendrakīrti

Vidyānandi

Mallibhūṣaṇa

Laxmicandra (A. D 1499).

The subsequent history of the MS. is told in the additional note made later on the last page. The MS. belonged to Abhayacandra the successor of Kumudacandra. It was presented to Devendrakīrti, the successor of Bhaṭṭaraka Dharmā-

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candra, by a layman Ānanda son of Rāmji, at port Surat, at the time of the former's pilgrimage to Girnara on the 1st of Māgha. in Saṃvat 1785, Śāka 1650 Kilaka Saṃvatsara, equivalent to A. D. 1729. This appears to be the time when the MS. migrated to Kāranjā, its present home.

Peculiarities of the MS.

1. Nasal ण occurs four times as frequently as न.
2. It shows a partiality for ए in absolute forms such as गिसुणेवि, करेवि etc., and in the seventh-case-ending such as भेढणे, भवणे etc.
3. It omits a number of lines that are found in MSS. D and E.
4. It bears glosses on the margin like B and D. About this gloss, more will be said in the sequel.

MS. B.

This MS. also belongs to the Balātkāra-gaṇa Bhāṇḍāra of Kāranjā.

Leaves 136; size 11" x 5"; lines per page 7; letters per line about 28; margin right and left 1½", top and bottom 1". It has no original colophon and no date. At the end, in second hand, we read भट्टारकश्रीकुमुदचंद्र त० भ० श्रीधर्मचंद्रस्यदे ।

This Kumudacandra is probably the same as the one mentioned in A and Dharmacandra a co-disciple of Abhayacandra. If this is true, the MS. existed about 1729 A. D. It agrees, almost through-out, with A in its readings and other peculiarities, and bears similar glosses. It is on very thin paper and is now fast wearing out.

MS. C.

This MS. belongs to the Terāpanthī temple of Jaipur. Leaves 49; size 11" x 5"; lines per page vary from 12 to 14; letters in each line about 44; margin all round ". It bears the following colophon :—

संवत् १५५८ वषे श्रावण सुदि १२ भौमे ॥ ७ ॥ श्रीगोपाचलगढदुर्गे तोमरवंशे अध्वपति गजपति नरपति राज्यत्रयाधिषति महाराजाधिराज श्रीमानसिधदेवाः तद्राज्यप्रवर्तमाने श्रीमूलसंघे वलात्कारगणे सरस्वतीगच्छे कुंद-कुंदाचार्यान्वये भट्टारकश्रीप्रभाचन्द्रदेवाः तत्पट्टे भट्टारकश्रीपद्मनंदिदेवा भट्टारकश्रीशुभचंद्रदेवा भट्टारकश्रीजिनचंद्रदेवाः तदान्नाये जैसः ान्वये साधु साचाइ भार्या करमा तत्पुत्र ४ (family details) एतेषां मध्ये द्योमा इदं नाग-कुमार पंचमी लिखापितं ज्ञानावरणीकर्मक्षयार्थं । ज्ञानवान् ज्ञानदानेन etc.

From this we learn that the MS. was completed on Tuesday, the 12th of the bright fortnight of Śrāvaṇa, in Saṃvat 1558, equivalent to 1501 A. D., at Gopācala (Gwāliar), during the reign of Mahārāja Mānasimha of Tomara dynasty. It was written for a layman of the Jaisawala family which had, for its spiritual guidance, the following line of teachers :—

CRITICAL APPARATUS

Mūlasaṅgha. Balātkāraṅga, Saraswatīgacchā, Kundakundānvaya

|
Prabhācandra

|
Padmanandi

|
Śubhacandra

|
Jinacandra

It agrees with AB in the use of न and in the omission of a number of lines. But in readings it generally agrees with E. It bears no notes on the margin.

MS. D.

This MS. also belongs to the Terāpanthī temple of Jaipur. Leaves 71; size 11½" x 4½"; lines per page 10; letters per line about 37, margin all round 1". It bears the following colophon:—

संवत् १६०३ वर्षे शाके १४६७ प्रवर्तमाने महामाङ्गल्यआषाढमासे कृष्णपक्षे द्वितीयातिथौ उत्तराषाढ-
नक्षत्रे तैत्तलकरणे श्रीमूलसंधे नंद्यान्नाये वलात्कारगणे सरस्वतीगच्छे श्रीकुन्दकुन्दाचार्यान्वये भट्टारकश्रीपद्मनंदिदेवा-
स्तत्पट्टे भट्टारकश्रीशुभचन्द्रदेवास्तत्पट्टे भट्टारकश्रीजिनचन्द्रदेवास्तत्पट्टे भट्टारकश्रीप्रभाचन्द्रदेवास्तत् शिष्यमंडलाचार्य
श्रीधर्मचन्द्रदेवास्तदान्नाये तक्षकपुरवास्तव्ये सोलंकीराजाधिराज राजश्रीरामचन्द्रराज्ये श्रीआदिनाथचैत्यालये
खंडेलवालान्वये वाकुलीवालगोले सा. पाल्हा तद्धार्या गौरी तत्पुत्र सा. न्येमा (family details) एतेषां
मध्ये सा. नेता भार्या लाङ्गमदे तृतीय सा. ठाकुरभार्या दाडिमदे तथा इदं शास्त्रं पञ्चमीवत-उद्योतनार्थं
लिखापितं धर्मचन्द्राय दत्तं । ज्ञानवान् ज्ञानदानेन etc

From this we learn that the MS. was completed on the 2nd of the dark fortnight of Āśāḍha. in Samvat 1603, Śaka 1467, equivalent to 1546 A. D. It was copied for a layman of Bākliwāla family of the Khandelawāla caste, a resident of Takṣhakapur (Taxila), in the kingdom of the Solamki king Rāmacandra. He had for his spiritual guidance, the following line of teachers:—

Mūlasaṅgha, Nandi-āmnāya Balātkāra ṅaṅa, Saraswatīgacchā,

Kundakundānvaya

|
Padmanandi

|
Śubhacandra

|
Jinacandra

|
Prabhācandra

|
Dharmacandra (To whom the MS. was presented).

It will be seen that this carries the line given in the colophon of MS. C, two successions further.

The MS agrees in its peculiarities with A and bears glosses like it on the margin. But it has all those additional lines that are found in E. These are mostly given in the margin. It even gives a few lines peculiar to it alone.

MS. E.

This MS is deposited in Bābā Dulicand's Bhāṇḍāra in Jaipur and belongs to that section of the collection which was acquired from Saṅgāner Bhāṇḍāra. Leaves 55; size $10\frac{1}{2}'' \times 4\frac{1}{4}''$; lines per page vary from 13 to 15; letters per line about 35. It bears the following colophon :—

सं. १५१९ जेष्ठ वदि १२ चंद्रे ॥ आदौ ॥ जेष्ठ सुदि ५ ॥ गुरौ संपूर्ण भवत् ॥ वागर देसे । झुंझुण्णाम-
नगा श्रीआदीश्वरसरचैत्यालये । सरस्वतीगच्छे श्रीमूलसंघे लंबेचू वुढेले गोले लिखितं पंडित सा. महाराज चौधरी
सा. भीपमसुत । कर्मक्षयानिमित्तं ॥ संकोडियकरचरणा etc.

From this we learn that the MS. was begun on the 12th of the dark fortnight and completed on the 5th of the bright fortnight of Jyestha in Samvat 1519, equivalent to 1462 A. D. in the Ādiśvara temple at Jhunjhunū in Vāgara country, by one Pandit Mahārāja Caudhari son of Bhiṣama, of Vudhele family of Lamvecu caste.

This MS. is the most interesting of all, as it is the oldest and has many features that distinguish it from the rest.

1. It has ण instead of न throughout.
2. It shows a great partiality for इ in preference to ए in the absolute forms and the seventh case—ending e. g. वंदिवि, सुणिवि, चित्ति, मज्जि etc.
3. It frequently avoids the insertion of य or व between two vowels unlike all the other MSS, e. g. सुअण for सुयण; पहाओ for पहावो.
4. It omits the author's praśasti which all the other MSS. give at the end, and like C, bears no glosses on the margin.
5. Where its readings differ from the constituted text, it agrees more frequently with C than the others.
6. It has many lines which are not found in ABC and are added in D only in the margin.

From the description of the MSS. given above, it will be seen that they are fairly representative of the manuscript-tradition of Ūyakumāracariu over a very wide area. Of the four MSS. mentioning their place of copying, one comes from Gujrāt, another from Gwāliar (Central India), the third from Punjāb and the fourth from Rājaputānā. They fall into two groups, AB and CE, D forming a link between the two, agreeing with the former in orthography and the glosses, with E in the matter of additional lines and frequently agreeing with this or that in its readings.

THE POET AND HIS PATRON

2. Text--constitution.

I have followed the following principles in constituting the text of Nāyā-kumārācarī :—

1. I have, as a rule, adopted in the text the reading on which all or most of the MSS. agreed. But in a few cases the reading of two or even one MS is preferred to that of the majority where it seemed to be justified by the superiority in sense and suitability. For the same reason, I have even given a tentative reading in preference to the agreed reading of all the MSS. This, however, has been done in a very few cases, and there also when the change made was of one letter only.

2. As the MSS. that use न are not at all consistent in its use and as no principle can be evolved from them for discriminating between न and ण, the latter has been used throughout, for the sake of uniformity, and the variations have not been recorded.

3. The MSS. are somewhat, inconsistent in the use of व and व. In this case the choice has been made according to the Sanskrit or vernacular equivalents and the variants have not been recorded.

4. च्छ and त्थ are found so written in the MSS. as to be frequently indistinguishable. Generally it has been easy to find out which of them is meant, but the problem has, sometimes, become puzzling when either gives sense, for example विस्थिष्ण or विच्छिन्न in 1, 3, 5. In such cases only, the alternative reading is included in footnotes, otherwise not

5. क्ख, ट्ट and ड्ड have been frequently found written as double ख, double ठ and double ढ. These also have not been noticed in the footnotes.

6. The MSS. show some inconsistency in the insertion of य between two vowels and MS. E, as said above, generally avoids it. These variations have, in some cases, been noted but frequently ignored.

7. As we have no device to distinguish short ए from long ए and as readings vary between short ए and इ the latter has, generally, but not invariably, been used where the metre required a short vowel. These variations have been ignored in the footnotes.

8. Variations due to obvious mistakes and slips of the copyist have not been noted, but readings of doubtful meaning have been.

9. Other minor variations such as of °हृ and हो and of anusvāra have been ignored.

In all other cases the variants have been carefully recorded.

3. The Poet and his Patron.

Much information about the parentage and the works of the author has already been published (C. P. Cat. intro. and extracts; AUS. p. 157-185; JSS vol.

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II, p. 57-80, 146-156; JJ 1st Oct. and 1st Nov. 1926; Jasa. Intro.). From these the following facts about the author and his works can be gathered :—

1. Puṣpadanta was the son of Keśavabhaṭṭa and Mugdhādevi, Brahmins of Kāśyapa gotra,

2. He travelled to Mānyakheta from somewhere and was patronised by Bharata, and later, by his son Nanna, both ministers of Kṛṣṇarāja alias Vallabhārāja, who may be identified with Kṛṣṇarāja III of the Raṣtrakūṭa dynasty of Mānyakheta.

3. The poet mentions the following three historical events of his time :—

(i) The king of Mānyakheta, here called Tuḍigu, killed the Cauḍa king (identified with Rājāditya Cola killed by Kṛṣṇa III in A. D. 949).

(ii) The king of Dhārā burnt Mānyakheta. This king is identified with the Parmār prince Harsadeva.

(iii) A severe famine razed over Mānyakheta. This event is surmised to have followed the raid of the capital by Harsadeva (Jasa. IV, 31,8).

4. Three works of the author have so far been discovered, Mahāpurāṇa or Tisaṭṭhi-purisa-guṇālamkāra in 102 chapters, Jasaharacariu in 4 chapters and Nāyakumāracariu in 9 chapters.

5. The author began his Mahāpurāṇa in Siddhārtha Saṃvatsara and completed it in Krodhana Saṃvatsara, Āshādha sukla 10 Sunday the 11th June, 965 A.D. In the present work the author mentions Kṛṣṇarāja as still ruling at Mānyakheta. For his successor Khotṭigadeva we have a stone inscription dated in the Śaka year 893 = A. D. 971. This date, therefore, is the *terminus ad quem* for the composition of our work.

6. In the Mahāpurāṇa Puṣpadanta describes himself as of tender constitution and ugly appearance, homeless, dressed in rags and barks, bathing in rivers and pools and sleeping on bare ground. Never-the-less he was equanimous towards the rich and the poor and friendly to all. He had a high sense of self-respect and was excessively fond of poetry as is shown by the epithets *Ahimanameru* and *Kavvapisalla* which he frequently uses for himself in all his works, though they were originally given to him by his critics some of whom, however, did not omit to decry him, 'केण वि कव्वपिसल्लु मण्णिउ केण वि यट्टु भणिवि अवगण्णिउ ।'

I shall now confine myself to what the author says about himself in the present work and the circumstances that led him to compose it. In the colophon of each Sandhi we are told that it is the work of Mahākai, Pupphayanta, Sanskrin Puṣpadanta. At the beginning of the work the poet introduces himself as the son of Muddhāi, Skt. Mugdhādevi, and Keśavabhaṭṭa of Kāśyapa gotra. He was residing in the house of Nanna in the city of Mānyakheta when two persons Nāilla and Silaiya, pupils of one Mahādadhi approached him, eulogised his talents and expressed their desire to hear from him the story of Nāgakumāra, illustrating

THE POET AND HIS PATRON

the fruit of observing the fast of Śrī-pañcamī. He was also requested to the same effect by Nanna the minister of Vallabharāya, and Nāilla and Silaiya urged him to associate the work with the name of Nanna. The poet acceded to their request and began the story.

Four, out of the five MSS. used, give at the end what is called the author's Praśasti. Besides the usual information about his parentage, the author here records something that has not been told anywhere else. He tells us that his parents were at first devotees of Śiva but "they had their ears filled by the ambrosia of the teacher's words and so they died by the Jaina form of renunciation." We have here, no doubt, the mention of the conversion of Puspadanta's parents from Śaivism to Jainism.

Puspadanta has, in all his works, profusely eulogised his patrons. In the Mahāpurāṇa he tells us that when he reached Mānyakheṭa, he was received with great honour by Bharata, the king's minister who kept him in his own house and induced him to write poetry. The Mahāpurāṇa is dedicated to him ('*Mahābhava-Bharata-anumāṇia*' approved by the noble Bharata). Bharata was a Brahmin of Kaundinya gotra. His father's name was Aiyana or Annaiya, mother's Śridevi and wife's Kundabbā or Kanakadevi. He had seven sons, Devalla, Bhogalla, Nanna, Sohaṇa, Guṇavarma, Dangaiya and Santaiya. Of these Nanna seems to have succeeded his father, either because his elder brothers died premature or because of his superior talents. Two works *Jasaharacariu* and *Ṇāyakumāracariu* are dedicated to him, the former being called *Nanna-kannāharana*, an ornament to the ears of Nanna, and the latter '*Nanna-pāmankia*' stamped with the name of Nanna. He has been highly eulogised in *Kadavaka* 3 and 4 of Chap. I of the present work. One of his adjectives, *Vicchipṇa-Sarāsai-Bandhava*, seems to me to suggest that Nanna took particular interest in the revival of Prakṛta poetry which was going out of use as we know that almost all of the Jaina authors who lived immediately before Puspadanta, for example, Jinasena, Guṇabhadra, Somadeva, Akalaṃka and others, wrote in Sanskr̥ta. Of the other brothers of Nanna, Sohaṇa and Guṇavarma or Guṇadharmā, while yet young, had a hand in inducing the poet to compose the *Ṇāyakumāracariu* and *Daṅgaiya* is mentioned in the ending eulogy. The office of ministership was hereditary in the family but there seems to have been an interruption just before Bharata who is said to have restored the family to the position which it had lost. In the verse prefixed to the second chapter of *Jasaharacariu*, mention is made of Nanna's sons. Thus, in Puspadanta's works we find mention of the four generations of this illustrious family, associated with the ruling dynasty of Mānyakheṭa during the tenth century.

We are not sure that we have discovered all the works of Puspadanta. Hemacandra, in the commentary to his *Deśināma-mālā* mentions *Abhimāna-cinḥa* five times (I, 144, VI, 93; VII, 1; VIII, 12, 17..) and quotes from his *Sūtra-pāṭha* and *Vṛtti* which appear to be some lexicographic works of Deśī words like the works of Dhanapāla and Hemacandra. *Abhimāna-cinḥa* does not seem to be a proper name but a title like the *Abhimāna-meru* of our poet. It is not unlikely

that the two be identical, in which case our author can be credited with the authorship of a lexicography also. Similarly, the author of *Sivasimhasaroja* mentions a poet named 'Puspa' who wrote a work on *Alamkara* in Dohā metre about V. S. 700. (See 'Hindi' by Badrinath Bhaṭṭa, page 17). No wonder if here also our author be meant. The points, however, must be left here for further research in future.

4. Manyakheta-a literary centre.

Mānyakheta, where the present work as well as the other two works of our author were composed, has been identified with Malkhed (N. Lat. 17° 10' ; E. Lon. 77° 13') included in the Hyderabad territory of his Exalted Highness, the Nizam of Hyderabad. It was known to the Arab writers as *Mankir*. It is not now 'the champion of the beauty of the celestial city, crowded with people and with flower gardens' as it was in the time of Puṣpadanta : it is in ruins, the site being marked by a small village. The capital was founded by Amoghavarṣa of the Rāṣtrakūṭa dynasty in 815 A. D. and it continued to flourish till the dynasty was supplanted by the Cālukyas about 973. During this period of more than a century and a half, it formed a great centre of literary activities and revival of Jaina learning. Amoghavarṣa had clear Jaina tendencies. He is said to have worshipped the feet of Jinasena who wrote the Sanskr̥t *Ādipurāna* and the *Pārśvābhyudaya Kāvya* under his patronage. He is associated with the large commentary on the grammar of Śākatāyana which has been called *Amoghavṛtti* after him. It was under him that Mahāvira made his great contribution to the development of Mathematics by writing his *Gaṇitasāra*. He himself is said to have written the *Kavirājamārga*, a work on poetics, in Kanarese. He is the author of that beautiful little *Kāvya*, *Ratnamūlikā*, which, according to his own statement, 'he composed when he had abdicated the throne on account of the growth of ascetic spirit in him' (Bhand. Re.) It was during the reign of Krishna II that Guṇabhadra completed the work of his teacher Jinasena by writing the *Uttarapurāna*. The reign of Krishna III saw the appearance of the *Jvālāmālīni-kalpa* of Indranandi 939 A. D., the *Yaśastilaka Campū* of Somadeva in 959 A. D., and above all, the works of our author. The famous Kanarese poet Ponna also flourished under him and was honoured with the title of: Ubhaya-bhāsā-cakravartī by the king himself, Indrarāja IV of the dynasty is said to have renounced his kingdom like his ancestor Amoghavarṣa, and ended his days according to the Jaina form of renunciation. Numerous Jaina temples at Śravaṇa Belgola and other places in the South record the munificence of the descendants of Amoghavarṣa in the service of Jainism. It was this fame of the Rāṣtrakūṭas which must have attracted Puṣpadanta to their illustrious capital which 'scraped the sky by its mountain-like high palaces' and which, in the poet's own words, was—

‘दीनानाथधनं सदाबहुजनं प्रोत्फुल्लवह्नीवनं

मान्याखेटपुरं पुरंदरपुरीलीलाहरं सुन्दरम् ।

(See EHD. p. 93-96 ; EHL. p. 387 ; Bhand. R. Vol. II ; EC. Vol. II ; JSS. Intro. p. 75-80).

POPULARITY OF THE HERO

5. Popularity of the hero

Nāgakumāra is recognised by the Jains as one of the twenty-four Kāma-devas, i. e. the most beautiful persons that ever lived. Our author has, therefore, called him by all the different names of Cupid, such as Kāma, Madana, Anaṅga, Jhaṣaketu and the like. He is said to have attained his personal charms and heroism by observing the fast of ŚrīPañcami in his previous birth. It is no wonder, then, that various authors tried to write the account of his life in different languages at different times. Besides the present work, I have been able to discover the following authors and works or their mention in the works of others.

1. Tribhuvana Svayambhū wrote '*Pancamicariam.*' This work has not so far been discovered, but the mention of it is found in the introductory part of *Paumacariu* of Svayambhū—तिहुयणसयंभुरइयं पंचमिचरियं महच्छरियं. We are told in the same work that Svayambhū left his work incomplete and it was completed by his son Tribhuvana Svayambhū. As Puspadanta has mentioned Svayambhū in his *Mahāpurāṇa*, this work seems to have preceded the present work, though, in that case, it seems rather strange that no mention of it is found here. This work also seems to have been written in Apabhraṃśa.

2. Jayadeva wrote the life of Nāgakumāra as we know from the mention of Malliṣeṇa (see below).

3. Malliṣeṇa wrote *Nāgakumāracarita* in five cantos. The author, who styles himself as Ubhayabhāṣā-cakravartī, says that he has rendered in Sanskrit verses what Jayadeva and others wrote in prose and verse. The beginning of the work is—

श्रीनिर्मिं जिनमानम्य सर्वसत्त्वहितप्रदम् ।
वक्ष्ये नागकुमारस्य चरितं दुरितापहम् ॥ १ ॥
कविभिर्जयदेवाद्यैर्गद्यैः पद्यैर्विनिर्मितम् ।
यत्तदेवास्ति चेदत्र विषमं मंदमेधसाम् ॥ २ ॥
प्रसिद्धसंस्कृतैर्वाक्यैर्विद्वज्जनमनोहरम् ।
तन्मया पद्यबन्धेन मल्लिषेणेन रच्यते ॥ ३ ॥

Other works attributed to this author are '*Padmāvāṭīkalpa*', *Brahmaridyā* and *Ādipurāṇa* (JG 216 ; JSA 381-384). The author is probably identical with the ascetic commemorated by the Malliṣeṇa Praśasti at Śravaṇa Belgola (ISB 67 ; JSIS 54). There are several MSS. of this work at Kāranjī (CP Cat.) and elsewhere. It has been noticed in the MAR. 1924. The story in this work is in substantial agreement with that of our work

4. Dharasena wrote *Nāgakumāracarita* in Sanskrit verse in eight cantos. The Kāranjī MS. of this work is slightly incomplete going upto 161st verse of canto 8th. But other complete MSS are also known to exist.

Beg. नेमि नमस्तुराधीशमुनीशमनघश्रियम् ।
नत्वा नागकुमारस्य वक्ष्ये संक्षेपतः कथाम् ॥

The author is probably identical with the author of the homonymous lexicography known as *Viśvalocana-koṣa* or *Muktāvalikoṣa* (ed. Nāthāraṅga Gāndhi, Bombay 1912).

5. Rāmacandra Mumukṣu wrote *Punyāśrava-kathū-koṣa* in Sanskrit verse. It contains fiftysix stories illustrative of the fruit of various religious fasts and practices amongst which is also to be found the story of Nāgakumāra Kāmadeva, which is in substantial agreement with our story. MSS. of this work are found at several places. A Hindi prose translation of the work is published (trans. by Nathuram Premi, Bombay 1907).

6. Candrasāgara Brahmaçāri is said to have written Nāgakumāra-ṣatpadi in mixed Sanskrit and Kanarese, six thousand śloka in extent (JG 79).

7. Jina Muni is said to have written *Nagakumara-ṣatpadi* in Sanskrit with a commentary in Kānyakubja Bhāṣā (JG 98).

8. Dharmadhara is said to have written *Nagakumara-katha* (JG 137).

9. Mallibhuṣana Bhaṭṭāraka is said to have written *Nagakumara-carita* about Samvat 1510. He is also said to be the author of *Bhairava-Padmavati-Kalpa*, *Pātrakesari-kathā*, *Śrīpālacarita* and *Sajjanacittavallabha* (JG 215).

10. Malliṣeṇa is said to have written Nāgakumāracarita in Kanarese. A MS. of this work, consisting of fifteen palm-leaves, is deposited in the Jaina-Siddhānta-Bhavana, Arrah (JSA 378). The work is said to be one thousand śloka in extent. This author is probably identical with No. 3 above, who is said to be *Ubhaya-bhāṣā-cakravartī i. e. master of two languages, probably Sanskrit and Kanarese.*

11. Bāhubali Kavirājahamṣa wrote *Nagakumara-carita* in Kanarese. A MS. of the work consisting of sixtytwo palm-leaves is deposited in the Jaina Siddhanta-Bhavana, Arrah (JSA 379).

12. Ratnakara Kavi wrote *Nagakumara-carita* in Kanarese. A MS. of this work, consisting of 126 palm-leaves, is deposited in the Jaina-Siddhanta-Bhavana, Arrah (JSA 380).

13. There is a *Nagakumarakavya* in Tamil (SIJ p. 103).

14. Nathamala Vilāla wrote *Nagakumara-carita* in Hindi verse. He is said to have lived at Bharatapur and written about Samvat 1834 = 1777 A. D. He is credited with the authorship of four other works. *Jinaguṇavilasa*, *Siddhanta-sara*, *Jivandhara-carita* and *Jambūsvami-carita*. (JG 7; HJSI p. 80.)

15. Gopilāl wrote *Nagakumara-carita* in Hindi verse. He is credited with the authorship of two other works (JG 22).

16. Udayalāl Kaśliwāla translated the work of Malliṣeṇa in Hindi prose (pub. Bombay, 1913).

THE POET'S EDUCATION

17. An ancient prakṛta work of unknown date, Nivvāṇa—kāṇḍa, mentions Nāgākumāra as a great sage who, along with his two associates Vyāla and Mahāvyaḷa attained salvation from the Aṣṭapada mountain (pub. Bombay 1914).

णायकुमारमुणिंदो वालमहावाल चैव अज्ज्ञेया ।

अद्वावयगिरिसिहरे णिव्वाण गया णमो तेसिं ॥ १५ ॥

18. An Apabhraṃśa work Sāvayadhhammadohā mentions Nāgadatta as having attained heaven by the observance of a fast and subsequently reborn as Nāgākumāra—

उववासहु इक्कुहु फलई संवोहियपरिवार ।

णायदत्तु दिवि देउ हुउ पुणरवि णायकुमार ॥ १११ ॥

The above list can not be claimed to be exhaustive, but it is sufficient to show how popular the story of Nāgākumāra has been with Jaina authors from ancient times down almost to the present day. It is probable that some authors utilized the theme prior to Puspadanta, but unless and until their works are discovered and their date is determined, the present work can claim to be the oldest on the subject.

6. The Poet's Education.

In the introductory part of his Mahāpurāṇa, Puspandanta says that he had seen nothing of the works of Akalaṃka, Kapila, Kaṇacara, Pātañjali, Bhāsa, Vyāsa, Kālidāsa, Svayambhū, Śri Harsa, Bāna, Rudrata, Nyāsakāra, Piṅgala and many others. But he has completely belied himself in his works. I shall here confine my remarks to the present work alone to show that its author was familiar not only with the Hindu, Buddhist and Jaina religion, philosophy and mythology but also with all those technical branches of literature, a knowledge of which formed a necessary part of the equipment of an accomplished poet in ancient India.

As might be expected, the poet shows a thorough grasp of the tenets of the Jaina faith to which he turns frequently but which he has particularly mentioned once (I, 12) and expounded twice (IV, 2-4; IX, 12-14). On these sections of the work, the reader will find in the notes numerous references to the works of Kunda-kundācārya, Umāsvami, Samantabhadra and Vattakera, some of the most ancient Digambara Jaina writers, showing that our poet was well read in them. Once (IX, 5,5) we find mention of the two questions, namely wearing cloth and eating food during the stage of omniscience, round which ranges a long controversy between the two sections of the Jain community the Digambaras and the Svetāmbaras. Various doctrines and beliefs of the Hindu and the Buddhist religions have been mentioned and commented upon in seven passages (5 to 11) of chapter nine. Systems of philosophies such as Sāṃkhya, Mīmāṃsā, Kṣanikavāda, Sūnyavāda, and Īśvaravāda and some of their founders Kapila, Aksapāda, Kaṇacara and Sugata are named. Even the materialist school of Bīhaspati has not been overlooked (IX, 11).

For poetic embellishment the author has drawn considerably upon the Hindu mythology contained in the Purāṇas. Brahmā has been called the 'Lotus-born' and 'aja' (I, 5, 10; IX, 7, 5) and Rudra or Śiva figures with his consort Pārvati, his three eyes, his trident, his bowl and garland of skulls. The stories of his burning of Cupid and cutting off the head of Brahma also come in for review (III, 14, 9; IV, 12, 9; VIII, 6, 2; IX, 7, 5). Similarly Visnu appears with his consort Laksmi and the cowherd-maids (Gopis) and his lifting up the Govardhana mountain and slaying of Madhu and Śiśupāla are familiar events to the poet (III, 7, 16; VII, 3, 9; VII, 15, 3; VIII, 4, 13; VIII, 16, 6; IX, 3, 8). The lifting of the earth by the boar, the churning of the ocean by the gods and the earth being supported on the hood of a serpent are also within his knowledge (I, 4, 8-10; VII, 1, 6). Other gods such as Indra and his consort Paulomi, Yama Vaivasvata and Kubera or Dhanapati find frequent mention while Brhaspati's learning and his defeat by his rival, Rambha's personal charms and Cupid's flower arrows have received our poet's recognition (I, 4, 2; IV, 6, 8; IV, 6, 15).

For the same purpose the Mahābhārata and the Rāmāyana have been freely drawn upon. The five fiery Pāṇḍavas and their destruction of the Kaurava forces, Arjuna's going to Droṇa for instructions and his enmity with Karṇa, the liberality of the latter and his fight against his own brothers, the purity of the character of Bhīṣma and his turning away from the battle-field, the righteousness of Yudhisthira and his troubles of exile, and Vṛkodara with his mace serve the poet for his similes and metaphors (I, 4; II, 14, 12; III, 14, 4; IV, 10, 17; VIII, 15, 1-4). He mentions Arjuna as Nara and Karṇa as Ravinandana which shows that he was not deriving his knowledge of the Bhārata story exclusively from the Jaina books. He mentions Rāma and Sitā as ideal man and woman, Sugrīva and Hanumat as waiting upon Rama and Hanumat's loyalty for his master though he was a monkey, and Rāvana's fighting the forces of the gods (I, 4, 3; IV, 6, 8-9; IV, 11, 2.) His allusion to the death of Ravana at the hands of Lakṣmaṇa (III, 14, 5) is clearly derived from the Jaina Padmapurāṇa, but his probable reference to Vaiṣiṭha's falling into trouble for his hospitality to Viśvāmitra can be from no where else than Valmiki's Rāmāyana (III, 3, 3, see notes).

The poet's reference to three buddhis, three śaktis, pañcāṅga mantra, ariṣadvarga, seven vyasanas and seven rājyaṅgas shows his knowledge of works on state-craft such as Kāmandakīya Nīṭisāra and Kauṭīliya Arthaśāstra (1, 8).

Some of the poet's similes are derived from the stellar region; for example, his pun on kumbha as water jar and the constellation aquarius or the elephant's temple and the constellation in union with Saturn, on Hasta as the elephant's trunk and the constellation Carvus in union with the moon. He also speaks of the Sun being eclipsed by Rāhu and of Yuti, that is confluence of planets, as auspicious (I, 10, 2; III, 17, 9-12; VII, 8, 5; IX, 2, 5).

The description of the limbs of Nāgakumāra's body is in accordance with Varāhamihira's description of Mahāpuruṣalakṣaṇa (III , 4 see notes), while the mention of the various fine and useful arts in III, 1, and the handling of amorous situations in other parts of the work presuppose a knowledge of works on erotics such as Vātsyāyana's Kāmasūtra.

The kinds of flowers mentioned in the work are *kamala* (lotus), *kuvalaya* or *indīvara* (blue lotus), *kumudini* (lily), *sthala-padma* (ionidium suffruticosium), *campaka* and *nṛpa-campaka* (sweet-scented calophyllum), *jāti* or *mālati* (jasminum grandiflorum), *jūhi* skt. *yūthikā* (jasminum auriculatum), *ketaki* (pandanus odoratissimus), *punnāga* (ochrocarpus longifolium), *tilaka*, *bakula* (surinum medlar), and *mandāraka* (calotropis gigantea). The kinds of grass mentioned are *trṇa*, *dūrvā*, *kuśa* and *kaseru*, the last as particularly dear to boars. Other trees and plants that have found mention in the work are, *nyagrodha* or *vaṭa* (banyan) *pippal* (ficus religiosa), *śallaki* (boswelia therifera), *pīlu* (salvadara parsica), *śol.* (vaterisindica), *sahakara* or *mākanda* (mango), *rūi* (gigontic swallow-wart), *kadali*: (plantain), *ikṣu* and *pundreṣu* (kinds of sugarcane) and *drūkṣa* (grapes). Among corns are mentioned *salī* or *kalama* (rice), *yava* (barley), *yavanūla* (great millet), *mudga* (green grain) and *lankeśa* or *caṇaka* (gram.)

The domesticated animals mentioned are *go* (cow), *Dhavaḷa* (bullock) *mahiṣa* (buffalo), *aśva* (horse), *gaja* (elephant), *bokkaḍa* skt. *chāga* (goat), *karabha* (camel) and *khara* (donkey); wild animals, *simha* (lion), *vyaghra* (tiger), *kola* (boar) and *hariṇa* (deer) and birds *haṃsa* (swan), *vaka* (crane), *śuka riṅcha* or *kīra* (parrot), *kokila* (cuckoo), *ghāra* skt. *grddhra* (vulture), *śikhi* (peacock), and *chakravaka* (ruddy goose or duck). Of these, the elephants are said to be specially fond of *śallaki*. the goat of *rui* and camel of *pīlu* (see VII, 2 text and notes).

Turning now to the poetic qualities of the work we find that it is full of beautiful similes and metaphors drawn from the whole range of Aryan mythology and history and frequently, and more effectively from the poet's own observation of nature and human experience. I shall here draw attention of the readers only to one or two typical and significant similes. The pitched up tents of Nāgakumāra's camp looked like the shaven heads of slave-girls (VII, 1, 15). The Pāndyan princess did not like any suitor as a person with his mouth burnt with slake-lime (of his betel) does not like boiled rice (VIII, 2, 6). Nāgakumāra liked Laxmimati as a beggar Brāhmin likes the Sankrānti (an occasion for alms-giving IX, 2, 6); he was fond of her as a grammarian is of the derivation of words (IX, 2, 9). The descriptions of the Magadha country and the town of Rajagīha (1, 6-7), of Prthividevi as a bride (1, 17,) of the march of the army and its encampment (VII, 1-5) and of the battle scenes (IV, 15; VI, 14; VII, 7; VIII, 15) are beautiful and fascinating. The poet is particularly fond of yamaka and śleṣa some striking examples of which are found in the description of the women of Rajagīha going to worship the Jina (1, 10), of the vicious horse (III, 14,) of the feast given by Vanarāja (VI, 9), of the resolve of Arivarma's warriors (VII, 6), of the arrows of Sukanṭha and those

of Nāgak. (VII, 14), of the banyan tree (VIII. 9), of the submission of the warriors and marriage of the maidens (VIII, 16), and of the water jars used for the coronation of Nāgak. (IX, 2.). The poet's play upon the word vāraṇa (II, 5, 3-4) and on baddha (VII, 9) and the series of similes describing Nāgakumāra's liking for Laxmimati (IX, 2) together with the above mentioned examples of yamaka and sleṣa exercise the mind as well as entertain it, by exhibiting all the elegance and ornamentation of artificial poetry. In fact the whole work is teeming with sweet alliterations, appropriate and striking paronomasia and delightful fancies. These the poet has well succeeded in combining with swift and easy narrative. The story is meant to illustrate the fruit of a religious fast but it has been told in the grand manner of a kāvya. The poet has rightly invoked the goddess Speech 'moving in the mansion of a mahākāvya, resplendent with her double ornaments, taking soft, sportive *padas* with multifold blandishments and feelings, giving delight by commendable sense, combining all arts and sciences and exalted characteristics, moving by the broad-metre-road, bearing the ten qualities, sprinkled over with the nine sentiments and beautified with the three vigrahas.' By mentioning the ten prāṇas the poet has revealed his acquaintance with the works of Bhāmaha and Daṇḍi. In the body of the work, besides the above invocation, the poet, by means of some stray similes, has told us what he considered to be the essentials of good poetry. A great poet would compose a sentimental kāvya in Mātrā metre (V, 2, 4; VI, 9, 5) a good kāvya requires a choice of brilliant forms and phrases (VI, 9, 8), a good poet pays attention to the style of language (IX, 2, 4), a poet graces himself by means of a story well told (IX, 3, 2) and shorn of ornamentation is the story of a quack-poet (III, 11, 12). He also tells us that a drama becomes exalted when it combines various sentiments (VI, 9, 6). His somewhat humorous reference to grammarians as fond of derivation of words has already been mentioned. In another simile he mentions the Kātantra grammar (VI, 9, 7).

The conclusion to which we are led by these references is that the poet's statement that he knew nothing of the works of prominent writers of yore is a mere modesty as also his statement in the present work that he was unable to describe things being a dull poet (VI, 9, 11), and that his titles of *Mahakai Vaesari-devi-nikea* and *kavva-pisalla* stand amply justified.

7. Picture of palace and public life.

Palace and Polygamy :—The theme of the present story is the life of a prince and as such it gives us a great insight into the life at palace and incidentally also in public. Kings lived in palaces and seven storied buildings were known to the poet. The canon of measurements of such buildings formed part of a prince's education (III, 1, 9). An important part of the palace was the harem (antaḥpur) which was portioned out in many residences for the queens, of which there were generally more than one. Jayandhara married Pṛthividevi even when he had his first wife Viśalanetrā who was perfect in every way, and a grown up

son Śrīdhara. In spite of their separate residence and independent household, rivalries and jealousies amongst the queens were inevitable. For checking these tendencies restrictions were sometimes placed upon the liberties of one of the parties and these were followed by defiance and consequent punishment in the form of forfeiture of ornaments (III, 11-12). But such developments seem to have been restricted to cases where the rival queens happened to be of the same status and of an equally high parental stock as was the case with the two queens mentioned above. No such troubles probably occurred when the rivals happened to be concubines (bhogini) Polygamy was so firmly established in princely circles that the presence of one or more wives was never considered a disqualification in the suitor and never any hesitation was shown on that score by the parents of the bride. Again, there seems to have been no restriction about the parentage of a girl selected for the marriage of a prince. Even the first marriage of Nagak, was with two dancing girls and the marriage was recommended by his father himself with the remark ' the gem of a woman should be accepted though stockless ' (III, 7, 8). They became the chief queens (Mahādevi) of Nagak. Vyāla married for the first time, Gaṇikāsundarī who was born of a concubine of the king of Pāṭaliputra, and Mahāvyaḷa, after marrying the princes of Pāṭaliputra, married the concubine's daughter of the Pārḍya king.

Marriage customs :—The practice of marrying the daughter of a maternal uncle was fully in vogue. Nāgakumara's maternal uncle had kept his daughter specially for marriage with his nephew (VII, 4, 5). A father-in-law was addressed as maternal uncle (māma, IV, 11, 8). We find this principle of marriage followed by the Raṣṭrakūtas and the Kalacuris. The practice is very old in southern India having been enunciated by Apastamba (AKJ. p. 84). But the people of the north have always deprecated it. Bauddhāyana and Vātsāyana declare such marriage irregular and even Kumārila Bhaṭṭa casts a fling at it (sva-mātula-sutām prāpya dākṣiṇātyastu tusyati, SKV. p. 133).

Yet another marriage custom deserves mention. We are told that Pṛthvidēvi was brought from Girinagara to Kanakapura for marriage (I, 17, 1). Similarly, the Kānyakubja princess was being taken to Simhapura for marriage with the king of that place when she was captured by the king-regent of Mathurā (V, 2, 13-14). This points to a custom of the marriage party proceeding from the bride's side to the bridegroom's house where the marriage was performed contrary to the current practice of the marriage being celebrated in the house of the parents of the bride. I have observed this practice current upto the present day only amongst the Gonds of the Central Provinces (an aboriginal tribe), amongst whom the practice of marrying maternal uncle's daughter is also prevalent.

Pictures played an important part in creating love between two parties. It was by seeing the portrait of Pṛthvidēvi, brought by a merchant that Jayandhara fell in love with her (I, 4, 12). Mahāvyaḷa took a picture of Nāgak, to the princess of Ujjain and thus aroused her love for the hero (VIII, 5, 16-17). Picture-making formed a part of a prince's education (III, 1, 11).

Rivalries amongst a king's sons :—Rivalries for the throne amongst the sons of a king would show themselves in fratricidal intrigues which could be avoided from fructifying only by the banishment of the younger brother from the realm. The latter would then be thrown upon individual resources to earn a fortune. Personal charms, efficiency in music and in wielding the sword, helped Nāgak, under such circumstances. It was here, in particular, that the education of a prince in arts like those enumerated by our poet (III, 1), would serve him well.

Fine Arts :—Singing, dancing and instrumental music formed an important part of the education of princes and princesses alike. The latter used to make proficiency in these arts as a test in the selection of a husband, as was done by the princesses of Kashmir and Meghapur who were married by Nāgak, after proving his skill in playing upon the Ālāpinī and the Mṛdanga respectively (V, 7, 11 ; VIII. 7, 7) Nāgak. made his three queens dance in the Jina temple, to the accompaniment of the music of his Vīṇa (V. 11, 12). At the time of Jayandhara's marriage with Pṛthvīdevī the women of the town performed Tāṇḍava dance (I, 18, 2), and at the time of Nāgakumāra's birth sportive women performed coquettish dance (II. 9, 9) Musical instruments that have been mentioned in the work are:— *vīṇa*, *alāpinī* and *tantrī* (kinds of lute), *mardala*, *pataha*, *duṇḍubhi*, *ḍhakka*, *bukka*, *bherī* and *mrdanga* (kinds of drums), *saṅkha* (conch), *jhallari* and *ghaṇṭa* (bells) and *tūrya* (a blow-instrument).

Amusements and games :—The usual pastime of the princes was sport in a garden or tank in company of the inmates of their harem (upavana-kriḍā and jala-kriḍā, II, 1; II, 5, 8; III, 8; V, 7; VIII, 1). Sprayers (*jalayantra*) were used during water sports. But the game of dice with stakes (akṣa-dyūta) was no less popular. There used to be special gambling houses (ṭiṅṭa) in a flourishing condition where courtiers used to play freely (III, 12). The game was resorted to sometimes, even to earn money as was done by Nāgak. The latter was invited even by his own father for a game which he said 'was dear to gods, demons and men alike' (III, 13, 9). The following articles are mentioned in connection with the game—*kaditta* (board), *kitta* (bet), *varāḍia* (cowries), *sāri* (pawn or a piece) and *pāsa* (dice) (III, 12, 5; III, 13, 10).

Military—Army is frequently mentioned as consisting of four divisions (*cauraṅga*), footman, horses, elephants and chariots. Regular soldiers of the army seem to have been granted lands for family maintenance (VII, 6, 7). During battles, the capture or death of the king was invariably a signal for general surrender. Military arms that have been mentioned are *churikā*, *lhaḍga*, *asī*, *karavāla* and *vasunandaka* (kinds of swords), *kunta*, *śula*, *sella*, *jhaṣa* and *aikuṣa* (kinds of spears), *mudgara*, *gadā* and *musala* (kinds of maces), *cāpa*, *kodaṇḍa* or *dhanuṣa* and *bāṇa* (bows and arrows), *paraśu* (axe) and *kavaca* (armour).

Trade—Merchants made long journeys and voyages for purposes of trade. A merchant from Magadha visited Girinagara in Saurāṣṭra by boat (*salila-yāna*, 1, 15, 6), and another from Kaśmir visited Sindha (V, 10). On their return, they

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waited upon the king with rich presents and gave an account of their experiences. They even arranged marriages of the princes as was done by the former.

Fashion and luxury:—The form of receiving a guest in the home was to offer a seat which consisted of a wooden plank, and betel (VI, 17, 10; VIII, 5, 15). Other articles of luxury mentioned in the work are scents *candana* (sandal), *ghusr̥ṇa* or *Kumkuma* (saffron), *Karpūra* (camphor), *mrga-nābhi* (musk), *turuska* (benzoin), *yakṣa-kardama* (a compound of various scents, see notes on IX, 18, 13), *lavaṅga* (cloves) and *elā* (cardamom); jewels—*sūryakanta* (sun-gem), *candrakānta* (moon-gem), *marakata* (emerald), *nilakānta* (sapphire), *manikya* (ruby), *sphaṭika* (crystal) and *muktā* (pearl); ornaments—*kundala* (ear-rings), *kaṅkana* (bracelet), *nūpura* or *manjira* (anklet), *hūra*, *grāiveyaka* and *dorū* (kinds of necklace), *kānci-dāma* or *mekhalā* (girdle) and *mukūṭa* (tiara). The kings used tents (*pata-mandava* or *dusa*) on their tours (V, 1, 2; VII, 1, 15). Amongst coins are mentioned *dinara* and *damma* (III, 12, 12; VIII, 5, 12, see notes).

Faith in prophecy:—People had implicit faith in the prophecies made by ascetics. They not only believed in them but tried their utmost to bring about their fulfilment. When the king of Mathura was told that his sons Vyāla and Mahāvyāla were destined to serve somebody he became disgusted with the world and renounced the kingdom (IV, 5-6). The two princes became servants of Nāgak, being guided by that prophecy. Five hundred warriors offered their services to Nāgak, because they were told by a sage that whoever could eat the fruit of the poisonous mangoes without any injury was destined to be their master (VII, 3, 8). The Vidyas and other valuables were kept for a long period in the Rāmyaka forest by the deity Sudarśanā and the Rākshasa for Nāgak, in obedience to the prophecy of a sage (VI, 1-8). Vanarāja received Nāgak, and married his daughter to him because he was told to do so by a sage (VI, 8) and the two princes Acheya and Abheya came to take up service with him for the same reason (VI, 16-17).

8. Political divisions of India as found in Nāyakumaracarīu.

<i>Kingdom</i>	<i>Capital</i>	<i>King</i>	<i>Other information</i>
1. Magadha	Kanakapura	Jayandhara | Nāgakumāra | Devakumāra	a. In alliance with a Nāga king who adopted Nāgak. (II, 14, 2.) b. In marriage alliance with Saurāstra. I, 15-18: VII, 9. c. Trade connections with Saurāstra (I, 15, 6).
2. Pāṭaliputra	Pāṭaliputra	Śrīvarmā	a. At war with Gauḍa (IV, 7). b. In marriage alliance with Mathurā (IV, 8).

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3. Gāuḍa	Vijayaṣura	Aridamaṇa	At war with Pāṭaliputra (IV, 7).
4. Vatsa	Kauśāmbi	Śubhacandra	At war with a Vidyādhara chief Sukaṇṭha of Alamghapura (VII,11 ff).
5. Alamghapur	Alamghapura	Sukaṇṭha Vajrakantha	A Vidyādhara principality at war with the Vatsas (VII, 11, ff).
6. Gajapura	Gajapura	Abhicandra	A junior branch of the Vatsas (VII, 11).
7. Mathurā	Mathurā	Jayavarma	Acknowledged suzerainty of Kanakapura, (I. 4, 7 ff.)
		| -----| Vyāla Mahāvvyāla	
8. Kāṇyakubja	Kāṇyakubja	Vinayapāla	A marriage alliance with Siṃhapura was contemplated but was frustrated by Mathurā (V, 2.)
9. Siṃhapura	Siṃhapura	Harivarmā	(see above). Mentioned by Hiuen Tsang (Cun. Geo. p. 142-147).
10. Jālandhara	Jālandhara	.....	Sought a marriage alliance with Kaśmir but did not succeed (V, 7, 6).
11. Kaśmir	Kaśmir	Nandirāja	In marriage alliance with Kanakapura. (V, 8 ff.)
12. Pātāla	Kālaguhā	Bhimāsura	A settlement, in Ramyaka forest, of the Asuras who submitted to Nāgak. (V, 12.)
13. Giriśikhara	Giriśikhara	Atibala | Mahābala | Vanarāja | Aparājita	A forest settlement helped by Nāgak. (VI, 8 ff).
14. Pundra vardhana	P.	| -----| Atibala Bhimabala (founded | Giris.) Mahābhīma | Somaprabha	Rivalry between the two branches and restoration of the senior branch by Nāgak. (VI, 11 ff).

THE NĀGAS AND THE NĀGALOKA

15. Supraśiṣṭha- pur	S.	Vijayaśimha	Submitted to Nagak (VII. 13. 32 ¹).

		Acheya Abheya	
16. Antaravana	Antarapura	Antarāyā	On the way from Dantipurā to Girinagara in friendly alliance with Kanakapura (VII. 6. 12 ²).
17. Saurāstra	Girinagara	Śrīrājā Arivāma	In marriage & trade alliance with Magadha (see above).
18. Sindhu	Sindhapura	Candrapradyota	At war with Kanakapura (VII. 4).
19. Ujjaini	Ujjaini	Jayasena	Marriage alliance with Kanakapura (VIII. 4. 7). VIII. 2. 3.
20. Pāṇḍya	Madura (Southern Mathura)	Pandirāja	
21. Kiśkindha- Malaya	Meghapura	Meghavāhana	Marriage alliance with Kanakapura (VIII. 7. 4 ¹).
22. Toyāvali island	Bhūmitilaka	Śrīrākṣa	Revolt of Parasavega, nephew of the King, and Nagak's help (VIII. 12. 12 ²).
		| ----- Rakṣa Mahārakṣa	
23. Āndhra	Dantipura	Candragupta	Marriage alliance with Kanakapura (IX. 1. 7 ²).
24. Tribhuvana- tilaka	Tri-tilaka	Vijayandhara	A dependency of Dantipura, in marriage alliance with Kanakapura (IX. 1. 18 ¹).

9. The Nāgas and the Nāgaloka.

The hero of the work, while yet a child, is said to have fallen into a well where it was received by a Nāga who adopted him, gave him the name of Nāgakumāra and educated him. The Nāgas have played a very important part in the folklore, superstition and poetry of India from very early times down to the present day. It is generally believed in scholarly circles that there is nothing but fiction behind the Nāga-stories. A few attempts have recently been made to lift the Nāgas from the limbo of myth to the region of history, but the material available on the point is so vast and yet so complicated and disjointed that a prolonged study and research in collecting, sifting and connecting the parts in to a whole is necessary before any definite and generally acceptable conclusions can be reached. I shall here merely mention some of the important allusions to the Nāgas in ancient records and the conclusions that have been or may be drawn from them.

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Nāgas in the Mahābhārata—Nāgas are not mentioned in the Vedas or in the pre-Buddhistic Upanishads (BI p. 223). The chain of allusions starts with the Mahābhārata which contains numerous references to them. Arjuna, during his self-imposed banishment of twelve years, is said to have been taken away to Nāgaloka by Ulupi, the daughter of a Nāga king. Nala is said to have saved Karkoṭaka Nāga from a fire and the latter made him irrecognisable and advised him to go to king R̥tuparna. Nāgas are said to have infested the Khāṇḍava forest and Kṛṣṇa and Arjuna applied themselves to extirpate them with fire. Kṛṣṇa's adventure with the Kāliya Nāga in the Jumna is well known. Takṣaka Nāga is said to have bitten Parikṣita to death and the latter's son Janamejaya started a Nāga sacrifice to wipe out their race. The Mahabha. attributes to them a high degree of civilization. According to it, "The Nagaloka extended thousands of yojanas on all sides and had many walls of gold and was decked with jewels and gems. There were many fine tanks of water with flights of stair-cases made of pure crystal and many rivers of clear and transparent water. Uttanka also saw many trees with diverse species of birds. The gate was five yojanas high and hundred yojanas in width" (MI p. 494).

When we read all these stories and accounts together we are lead to infer that Nāgas were a tribe which had a civilization of its own and with which the other ruling tribes of ancient India came frequently in conflict. The Parikṣita and Janamejaya episode is interpreted as an allegorical record of an exchange of revengeful acts between the Nāgas and the Pāṇḍavas. This view receives strength from the fact that some Buddhist books as well as the Rājatarāṅgiṇi mention deeds of extraordinary valour performed by the Nāgas and *Taksaka*, *Karkoṭaka*, *Dhananjaya* and *Maṇi* are mentioned as some of the most famous kings of the dynasty. Taksaka, according to Colonel Todd, "appears to be the generic term of the race from which the various Scythic tribes, the early invaders of India, branched off." The descendants of Taksaka, in his view, became known by names such as *Takkha Taka*, *Takkṛ*, *Dhaka* or *Dhanka* and the like. Tribes known by these names are found in Rājaputānā and the Punjab even now. At Serāgaḍha in Kota State, there is a stone inscription mentioning *Bindunaga*, *Padmanaga*, *Sarvanaga* and *Devadatta*, the latter being alive in Vikrama Saṃvat 847, the date of the inscription. Even as late as 1800, the Nāgas formed the garrison of Khandela under Abhayasiṃha of Jaipur and they formed the irregulars of the Jaipur state army even later, (Todd. p. 122, 1416, 1435)

Rai Bahadur C. V. Vaidya tries to identify the Nāgas of the Mahabh. with the Dasyus of the Ṛgveda, thus making them the pre-Aryan aborigines of India like the Nāgas of Āssām. He recognizes two distinct tribes amongst them, the poisonous i. e. the molesters called Sarpas, and the unpoisonous i. e. the non-molesters called Nāgas. This he does on the authority of the Bhagvatgītā where Kṛṣṇa says "*Sarpanam-asmi Vasukih*" and "*Anantaś-casmi Naganam*". He further says that at the time of the great war the chief of the Nāgas was known as Takṣaka whom Arjuna wanted to chastise, but who escaped and founded Takṣa-

śilā in the Punjab which finally became the seat of great learning during the Buddhist period (Mahabh. Up.). In contrast to this view, Surgeon Major Oldham arrives at the conclusion that the Nāgas were a sun-worshipping, Sanskrit-speaking people whose totem was the Nāga or hooded serpent which gave their tribal name and that they were stigmatised as Asuras by the orthodox Brahmins as they did not readily admit the ascendancy of the latter (Sun worship in India JRAS, July 1891). Though the present work makes no mention of sun-worship amongst the Nāgas, it does refer to their Nāga-totem in ' *Ahi-ankaim chiñhaim dhoiain* ' (II, 14, 5). On the other hand Mr. N. L. Dey locates Pātāla, the habitat of the Nagas, in Central Asia and tries to identify all the Nāgas mentioned in the Mahābh. and the Purānas with the various Hunnic tribes ; for example, Śeṣa with Sses of Sogdiana, Vāsuki with Usuivis, Karkoṭaka with Kara-Kasak and so on (Rasatala or the Under-world).

Nagas in the Purānas—Many of the Purānas keep up the traditions about the Nāgas. The Viṣṇu P. (Book II) gives a description of the Pātāla where the Nāgas dwell, and mentions their nine kings ruling at Padmāvati, Kāntipuri and Mathurā. The Padma P. similarly describes the Pātāla loka and the abodes of the Nāgas. The Vāyu P. 99, 382; and the Brahmānda P. 3. 74, 194, mention nine kings of Nāga dynasty ruling at Campāpuri and seven at Mathurā. The Bhaviṣya P. describes the Nāgapañcami feast dedicated to the worship of the Nāgas and narrates some Nāga myths. Prince Sahasrārjuna is here said to have conquered Karkoṭaka of the Takṣaka race (Todd. p. 43 note). The Nilamata P. also called Kashmir Mahātmya, makes the Nāga king Nila a kind of cultural hero of Kāśmir and propounds the doctrines that Nila imparted to the Brahmin Candradeva.

Nagas in Buddhist Literature :—In the Buddhist Sutras the Nāgas appear constantly as the protectors of Buddhism (Samyutta V. p. 47, 63). They are mentioned in the Jātaka stories and are represented on the bass-reliefs as men or women either with cobra's hoods rising from behind their heads or with serpentine forms from the waist downwards. A Buddhist carving at Takhti Bāhi represents Buddha preaching to the Nāgas (BI p.220-223). The Ceylonese chronicle Mahāvamsā records that the Stūpa at Rāmagrāma in the Kosala country. was washed away by the Ganges and the relic casket, having been carried down by the river to the ocean, was discovered by the Nāgas and presented to their king who built a Stupa for its reception (Mahav. C. XXXI p. 185). This account, however, varies with that of the Chinese travellers Fa Hian and Hiuen Tsang who, about 400 and 630 A. D. respectively, saw the Stūpa at Rāmagrāma still existing being guarded by a Nāga. They further mention that Aśoka attempted to remove the relics to his capital but he had to abandon the idea on the expostulation of the Nāga king. (Beal's Fa Hian C. XXIII. p. 90; Julien's Hiuen Tsang II. 326). Fa Hian also mentions a Naga king Apalāla ruling in Udyāna (Svat valley). Hiuen Tsang mentions Na-ki-lo-ho or Nang-go-lo-ho, which is identified with Nagarāhara near Jalalabad at the confluence of the rivers Surkharud and Kabul. The name

suggests that it was a settlement of the Nāgas. (Cun. Geo. p. 483.). In the Nepalese legend the Nāgas appear as the original inhabitants of the swamps opened up by the civilizing Manjuśri driven out by whom they took refuge in the Nāgaloka, which, to the Nepalese, is Tibet. The Tibetan records also speak of Nāgas and Nāgaloka which, in their case, is China. Mahāyāna tradition asserts that it was a Nāga king who revealed to Nāgārjuna in the Nāgaloka, the holy text of the Avatamsaka or Kegon scripture. (Creed of Half Japan p 10).

Nagas in the Jaina Puranas :—The Jaina Purānas contain many references to Nāgas or Nāgakumaras who are recognised as forming one of the ten classes of Bhavanendras or Bhavanavāsi-devas having their abode in Pātāla which is also called Nāgaloka (HP IV, 63-65; VIII, 72 etc.). One of them, *Dharanendra Naga* has been particularly associated with the twenty-third Tirthaṅkara, Pārśvanātha whom he protected during his penances against the attack of Kamathāsura (Uttara P.; Uttarādh. p. 688). This is said to have taken place at Ahicchatrapura which drives its name from that event. The place is identified with the modern Nāgor in Jodhpur State, which is regarded as a place of pilgrimage by the Jainas. Nāgas appear to have held sway there as even the modern name of the place suggests. In the Sthānanga Sūtra (p. 357) we are told that among the five commanders of king Nāgandrakumara, *Rudrasena* was the commander of the infantry.

Nagas in Tamil Literature :—Nāgas are mentioned even in the Tamil Saṅgam literature. In *Nachchinarakkiniyar*, for example, the Tiryar lords of Vengadam are connected with the Nāga princes (SIJ p. 143). Dubreil, in his *Antiquities of the Pallavas*, says that the Pallavas had marital relations with the Nāga princes and that there was every reason to believe that the latter came from the sea. It appears that the Tiryar of the Saṅgam books are identical with the Pallavas. Reviewing the Nāgakumāra story of Malliseṇa, (MAR 1924), Dr. R. Shamasastri, referring to the fact that Nāgakumāra did not marry any Pallava princess, says that 'as the Pallavas had married Nāga princesses, the Nāgas, conforming to the Hindu custom of not exchanging daughters in marriage, might have declined to marry Pallava princesses, in return.' This, however, is not correct, for, according to our story, there was not only no ban on marrying maternal uncle's daughter but such marriages were particularly liked (see 'Picture of palace and public life'). The Nāgas also appear to have been in alliance with the Āndhras of the Talevaka river referred to in the Jātaka stories, and the Sendraka Nāgas were in alliance with the Kadambas. The Sātavāhanas are also said to have contracted social relations with the Nāgas (AKJ p. 74, 82).

Nagas in Classical Sanskrit Literature :—References to Nāgas are not wanting even in Classical Sanskrit literature. Bāṇa in his *Harṣacarita* mentions a Nāga king named Nāgasena at Padmāvati who lost his life by his secret being divulged by a sārīkā bird. Of a particular importance are the references found in the *Navasāhasāṅka-carita* of Padmagupta a brief summary of which would not be out of place here—

Sindhurāja *alias* Navasāhasānka, king of Ujjain, once went to the Vindhya forest for sport. He was attracted very far into the forest till he came to the bank of Narmadā where he saw a Nāga princess named Sāsiprabhā daughter of Saṅkhapāla king of Bhogavati, with whom he fell in love. But the princess was soon snatched away from his company. The king, in his attempt to follow her, entered the Narmadā and through a subterranean passage emerged on the borders of the Nāgaloka. Narmadā then appeared before him in the guise of a woman and informed him that the father of the Nāga princess had taken a vow to give his daughter in marriage to one who could bring the golden lotus from a well in Ratnapuri, the city of Asuras who used to enrich themselves by raiding the territories of the Nāgas. She also told him that Ratnapuri was situated at a distance of 50 *gavyutis* from there. The prince launched himself upon the venture. After a long journey he reached the hermitage of sage Vaṅku where he formed friendship with a Vidyādhara chief who brought armies of Vidyādharas to aid him. They reached Ratnapur which was on the way to Phanipur, and fought with the Asura king Vajrāṅkuṣa who was slain in the battle. A Nāga prince was crowned king in his place. Sindhurāja then pushed on his way to Phanipur where he was accorded a warm welcome by the king. The marriage then took place and Sindhurāja returned triumphantly to his capital.

This story has generally been dismissed by critics as mere legend. But it appears to me to furnish clear evidence of the existence of a ruling dynasty of Nāgas south of the Narmadā with Bhogavati as their capital and at war with another ruling dynasty at Ratnapur against whom Sindhurāja helped them and thus won the hand of their princess. Little doubt is left in the matter when we remember that the work was written at the court, and at the instance, of king Sindhuraja himself who could not have tolerated a false account of his marital relationship with the Nāgas.

Epigraphical evidence :—The evidence of Padmagupta does not stand alone. A large number of stone inscriptions discovered in the Bastar and Kawardhā States of the Central Provinces bear ample and irrefutable testimony to the existence of Nāga dynasties ruling in those parts at the time of Sindhurāja and later. The inscriptions belong to different dates between 1023 and 1349 A. D. and make mention of no less than thirty-two Nāga kings who had their capital at Bhogavati, belonged to the Viśvāmitra gotra, had a tiger with a calf as their crest and snake as their banner ensign, and worshipped the goddess Vindhyaśasini (C. P. Ins.). The tiger-ensign is also mentioned in the present work (IX, 23, 7). The Ratnapur of Padmagupta appears to be no other than the Kalacuri capital Ratnapur which finds mention as an enemy's capital of the Nāga king Someśvara. The latter is said to have subjugated Vajra which is identified with Wairāgadha in the Chanda district. This name reminds us of the Asura king Vajrāṅkuṣa mentioned by Padmagupta. The Ratnapur stone inscription of Jājalladeva mentions Ratneśa or Ratnarāja who founded Ratnapur and married the daughter of Vajjuka, the prince of Komomaṇḍala. This inscription is dated 1114 A. D. Ratnaraja is

said to have lived two generations prior to Jājalladeva, thus bringing us to the time of Sindhuraja i. e. about 1005 A. D. I am, therefore, tempted to identify Vajjuka of the inscription with the Asura king Vajrāṅkuṣa whom, according to Padmagupta, Sindhurāja killed in battle. Thus the main events described by Padmagupta are attested to by epigraphical records of the same age.

Can we now locate Bhogavati, the ancient capital of the Nāgas? Rai Bahadur Hiralal identifies it with Rāmataka near Nagpur where, according to him, the name is still preserved in the tradition of the Ambālā tank close to the hillock where, people aver, the Bhogavati Ganga exists. The Rāmāyaṇa mentions Bhogavati as being on the way to Laṅkā (*Tatra Bhogavati nāma śrīrajanmūlayah puri*). This description suits Rāmataka if we suppose Rāvāṇa's Laṅkā to have been situated in the South. It can also suit if the Laṅkā is identified with the Amarakaṅṭhaka hill, but in this case we will have to suppose that Rama was travelling northwards to reach Laṅkā. In the Chindwārā district on the Satpurā plateau there is a low ground surrounded by hills. People call this place Pātāla-kūpa or Pātāla-koṭa. Rai Bahadur Hiralal infers from this that low lands were probably called Pātāla. I agree with this view. It must be one such Pātāla that is mentioned in the present work (V, 12, 6). According to Arrian Alexander had made Pātāla his normal base. This is identified with Hyderabad Sindha by Cunningham and Baḥmanābād by V. Smith. (Cun. Geo. notes p. 691). It appears to me to have been another similar Pātāla. These low grounds seem to have been preferred by the Nāgas for their habitation and this is borne out by the fact that their abode is called by such words as 'Dhara-randhra,' 'Mahivivara' in the present work as well elsewhere. "My idea is," says Rai Bahadur Hiralal "that the tract below the Satpurās down to the Godāvāri, including the Nagpur and the Chanda districts, Bastar State and parts of the Raipur and Drug districts once formed the Nāga kingdom with the capital located at Bhogavati or Rāmataka which occupies a central position." At one end of the Ramateka hills is what is called Nāgārjuna hill. It has already been mentioned how Nāgārjuna is said to have acquired some of his learning from the Nāgas. The whole locality is, thus, still resounding with the echoes of the bygone Nāga supremacy and above all in the name of Nagpur in the vicinity of Rāmataka.

Conclusion :—To sum up, the references given above go to prove that—

1. The Nāgas were men of flesh and blood and not mere mythical names.
2. They had their settlements scattered practically all over India from very early times down almost to the present day, but they ceased to wield political power after the fourteenth century.
3. They had a culture of their own which appeared rather peculiar, in the early stages, to the Aryans who gradually began to associate more freely and even frequently entered into matrimonial alliances with them.

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4. The present day Nāga tribes of the Nāga hills in Assam and other places probably represent the backward elements of the great Nāga race of Pauranic fame.

5. Pātāla, their chief abode, was probably a general term meaning low lands. One such abode was the southern side of the Satpuras where their traditional capital Bhogavati existed in the vicinity of the present day Nagpur.

6. The Nāgas were well known for founding great seats of learning, as for example Taxila. Another such seat appears to have existed near Nagpur where Nagarjuna, the Buddhist philosopher, had his education.

Nagaloka and the presentday Nagpur— We may now conclude that Puṣpa-danta, while writing the present work about 965 A. D. at Malkhed, probably had in his mind the Nāgaloka round about Nagpur. and the falling of the hero, while yet young, in a well and his adoption by a Nāga who taught him various arts and sciences, is his allegorical and poetic description of the hero's coming to the country of the Nāgas, like Nāgārjuna, for education. Nagpur, thus, appears to have been a great seat of learning in the past and it is in the fitness of things that the present day Nagpur University has selected the snake-symbol for its coat-of-arms.

10. Analysis of the work.

I

The author begins his work with an invocation of the goddess of Speech and goes on to tell us how he was induced to write it, amongst others, by Nanna the minister of Kṛṣṇarāja alias Vallabharāja of Mānyakheta. He then tells us how King Śreṇika of Rajagrha waited upon Tīrthmkara Mahāvira and inquired of him about the fruit of observing the fast of Śrīpañcamī. The latter's disciple Gautama complied with the king's request.

Formerly there was a town named Kanakapur in the Magadha country, ruled by king Jayandhara with his wife Viśālanetra from whom he had a son named Śrīdhara. Once a merchant named Vāsava, on his return from a trade-voyage, waited upon the king with many presents amongst which was a female-portrait. This attracted the attention of the king who, on inquiry, was told that it was the picture of Pṛthivīdevī, the daughter of the king of Girinagara in Saurāstra who had expressed his willingness to marry her to him. On hearing this the king sent the merchant and his minister, with many presents, to Girinagara. They brought the princess to Kanakapur where the marriage was celebrated.

II

One day the king went to the pleasure garden with all the inmates of his harem. Both his queens came out with their retinue and Pṛthivīdevī was dazzled to see the splendour of her rival's entourage. Being overcome with a feeling of jealousy she went to the temple to pacify her mind. There she worshipped the Jina and learnt from sage Pihitāśrava that she was soon going to be blessed with a son. She returned to the palace feeling very happy.

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In the meantime, the king, during his water-sports, discovered her absence and, on learning the facts from a servant, went in search of her, first to the temple and then to the palace. The queen had already forgotten her woes in the hopes aroused by the prophecy of the sage about which she now informed the king. Both of them then revisited the sage in order to get themselves reassured. On this occasion the sage told something more about their would-be son, i. e. the steel-gate of the temple would give way at the touch of his toe and he would fall in a well and be protected by a Nāga and fondled by the Nāginīs. In due course, the child was born. When it grew up a little the parents went out with it to the Jina temple which, to their great disappointment, they found strongly closed. Eventually the king remembered the prophecy of the sage and the gate was opened by the touch of the child's toe. While the king was engaged in worshipping the Jina and the nurses were indulging in sports in the garden, the child slipped from their hands and fell down in a well. An alarm was raised and the parents rushed to the spot. The mother even threw herself into the well. But the Nāgas prevented all injury to the child and the mother. The child was named Prajābandhura by its father and Nāgakumara by the Nāga who adopted it. The prophecy of the sage was, thus, fulfilled. When the child grew up, the Nāga took him to his home.

III.

The Nāga taught the prince various arts and sciences including politics. After his education he returned to his father. One Pañcasugandhinī arrived at the palace in search of a divine lute-player who could tell the respective ages of her two daughters, Kinnari and Manohari, by observing their performance with the lute. Nāgakumāra satisfied her curiosity and won the hearts of the two girls by his skill. He later on married them by the advice of his father who said "a gem of a woman should be acquired even though stockless."

One day, Nāgak., with his wives, went to a lake for water-sports. His mother went forth to present him with garments for wearing after the bath. Her rival, Viśālanetrā, saw her opportunity. Drawing the attention of the king she said "Look, my lord, your dear wife is going to her paramour." The king continued to watch the movements of the queen and when he saw her joining her son, he reprimanded Viśālanetrā for speaking ill of the virtuous lady. He, however, understood their jealousy and fearing danger to the life of Nāgak., he instructed Pṛthvīdevī not to allow her son to make any more rambles in the town. This the queen took as an insult, and, in a spirit of defiance, directly asked her son to have an elephant-ride round the capital. The king discovered the effrontery of his wife and punished her by the seizure of all her valuables. On his return Nāgak saw his mother without ornaments "like a story told by a bad poet", and, on learning the cause of it, protested strongly in his mind and then went to the gambling house from where he returned to present his mother with a quantity of gold and jewels.

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The next day, the king saw his courtiers without their usual ornaments, and they, learnt about the skill of his son at the game of dice. Being very much pleased by it, he invited his son for a game with himself and eventually lost to him. The prince, however, returned everything to him but secured the release of his mother's ornaments.

On another day a vicious horse was shown to the prince and the latter mastered it.

Seeing the power of Nāgak, growing every day, his elder brother, Śrīdhara, thought his chances of kingship jeopardized. So he began collecting hirelings to make short work of his rival. The king was shocked to know of this. As a precautionary measure he built a separate house for Nāgak. While the latter was residing there, one day, the whole town was thrown into a tumult by the advent of a wild and ferocious elephant. Śrīdhara tried his powers against it, but all his forces were shattered by the onslaught of the mighty animal, and he himself had to run away for his very life. The king then rose up himself to meet the situation. This alarmed the queens who began to feel very anxious. Every one was looking for his own safety. At such a critical moment, Nāgak, proudly sought a commission from his father to subdue the elephant. This being readily given, the prince had a good fighting game with it till it was completely brought under control "as if the Govārdhana mountain was handled by Govinda."

IV

At this time, king Jayavarmā was ruling at Northern Mathurā with his wife Jayavatī. He had two sons, Vyāla and Mahāvyaāla who were 'full of knowledge and clever in fight.' One of them had an extra eye on his forehead like Śiva, and the other was extraordinarily handsome like Cupid. A sage arrived at the capital and the royal family waited upon him to listen to his religious discourse. Later, the king questioned the sage regarding the future of his sons, and was told that they both were destined to serve, the one, him at whose sight his third eye vanishes, and the other, him who marries a girl who rejects his love-advances. At this prophecy the king became disgusted with the ways of the world and became an ascetic.

While the two brothers were enjoying the kingship left to them by their father, they heard about Ganikāsundarī, the concubine's daughter of Śrīvarma, king of Pātāliputra, who was 'beautiful like Rambhā and virtuous like Sati,' but who, all the same, had no liking for any suitor. The two brothers entrusted their kingdom to the minister's son Durvacana, and went to Pātāliputra. Eventually, Ganikāsundarī married the younger brother and the princess Sarasundarī, the elder.

After a few days, while the two brothers were still in Pātāliputra, the town was invaded by Aridamana, the king of Ganda. Śrīvarma, through fear, sought to settle with his enemy by an offer of gold but the latter rejected the offer. The princess got alarmed at the danger to her father's life and expressed her fears to her husband who then prepared himself to deal with the enemy. But the younger-

er brother took the work upon himself. He made another attempt at peace which went fruitless. The inevitable fight took place in which the enemy was vanquished.

Vyāla then took leave of his younger brother and came to Kanakapur where he lost his third eye at the sight of Nāgak. with whom he took up service.

At this time Śrīdhara made his last attempt against Nāgak. His men, commissioned to kill the rival, arrived at Nāgakumāra's residence at the door of which Vyāla was on the watch. The latter challenged them, and, in the scuffle that followed, they were all killed. Nāgak. then came out, and, on learning about the trouble, was about to march upon the enemy when minister Nayandhara met him and delivered to him the message of his father who said that though he was going to become the king of the earth, he should leave the country for the time-being to avoid a fratricidal war, and should come back when called. The prince obeyed immediately, and with his retinue and forces, he marched off to Mathura.

V

Nāgak. encamped his army outside Mathura and himself went to see the town. His entry caused a flutter amongst the cortezans one of whom even made bold to invite him. Her hospitality was accepted. He learnt from her that the king of the place had kept in confinement Sīlavatī, the daughter of Vinayapāla, king of Kānyakubja, whom he had abducted while she was being conducted to Simhapur for marriage with king Harivarma. The courtesan requested Nāgak. not to go near the place of her confinement as that was likely to bring him into trouble with the king. Nāgak. promised to abide by her wishes, but he went straight to the spot pointed out by her, Seeing him, the imprisoned princess cried out for relief. The chivalrous visitor ordered his men to take her out. A fight ensued with the soldiers of Durvacana and the latter had to come out himself to take charge of the battle operations. While the fight was at its thickest, Vyāla, who was informed of the occurrence, appeared on the scene. Durvachana, recognizing in him his master, submitted and implored forgiveness. Nāgak. forgave him, addressed the relieved princess as his sister and sent her with due honour to her father.

Nāgak., one day, saw five hundred lute-masters on their way, and learnt from their chief, the king of Jālandhara, that they had been vanquished in lute-playing by Tribhuvanarati, the daughter of king Nanda of Kāshmir, who had taken a vow to marry him who could excel her in the art. Nāgak. asked Vyāla to entrust his kingdom once again to Durvacana, and accompany him to Kāshmir where, when they arrived, they were received with honour by the king. The princess fell in love with Nāgak. no sooner than she saw him and the lute-test was also satisfied. So they were married.

One day, Nāgak. learnt from a merchant who had just returned from a trade-journey, that in the Ramyaka forest there was a three-peaked mountain at the bottom of which was a Jina temple whose steel-door would not open even by the

thunderbolt of Indra.' There lived a Śabara clad in peacock-feathers and armed with a bow and arrows, who was always raising a cry of injustice. On hearing this Nāgak. went to the place with all his retinue. The door of the Jina temple opened at the touch of his hand and he saw the image of Candraprabha Tirthaṅkara which he worshipped with a dance performed by his three wives. He then saw the Śabara who told him that his wife was abducted by Bhīmāsura who lived in the Kālaguhā. Nāgak. accompanied by Vyāla, entered the Pātāla and saw 'the extremely beautiful mansion of the Dānava, as he had never seen before, decorated with five-coloured banners, having designs executed in pearls and with an arch-way of fresh Kalpadruma leaves' The door-keeper did not prevent their entry and they came to the council-hall of the Asura who received him with honour and presented him with a jewel-couch and other gems. The wife of the Śabara was restored to him.

VI . .

Continuing his adventures in the forest, the hero entered the cave called Kañcana-guhā, pointed out to him by the Śabara. There he met the deity Sudarśanā who received him with honour and offered all the Vidyas which she had been long keeping for him. On being questioned as to how it was, the deity said that one Jitaśatru, the son of Vidyādhara Vidyutprabha of Alakapur, practised austerities there for twelve years and acquired those Vidyās. But in the meanwhile, Sage Suvrata attained omniscience in the vicinity and Jitaśatru went to pay him homage. On hearing his lecture he became converted, and, according to the prophecy of the sage, instructed the Vidyas to await the advent of Nāgak. On hearing this account, the hero accepted the Vidyās but asked the deity to keep them on till he required them.

Being advised by Sudarśanā, Nāgak. entered another cave called Kālavetāla-guhā and appropriated all the wealth of Jitaśatru, which was kept for him by a Vetāla. He next visited the 'tree-demon-hole' where he kicked aside a wooden giant and saw the old bow of Jitaśatru. Coming out, he returned to the Jina temple and thence to his camp.

Nāgak. then marched out from there being guided by the Śabara who conducted him upto the outskirts of the forest and then returned. The hero was here visited by Vanarāja, the chief of Girīśikhara who told him that according to the prophecy of a sage, he was destined to marry his daughter Lakshmināti. He then took him home and the marriage took place.

One day Nāgak. waited upon sage Śrutidhara and inquired of him whether Vanarāja was really a man of the forest or some king who had made his home there. The sage, thereupon, told him the history of Vanarāja. In the city of Pundravardhana, there ruled a king of the lunar dynasty named Aparājit. He had two wives Satyavati and Vasundharā from whom he had two sons, Atibala and Bhīmabala respectively. The king retired for penances and Bhīmabala

usurped the throne driving Atibala out of the realm. The latter came and settled in that forest where he founded the town of Giriśikhara. Three generations had since passed in due succession and Somaprabha was ruling at Puṇḍravardhana and Vanarāja at Giriśikhara now.

Hearing this account, Nāgak. asked Vyāla to proceed to Puṇḍravardhana immediately and get the kingdom restored to Vanarāja. Vyāla went to Puṇḍravardhana and, failing to achieve his object by peaceful persuasion, fought and defeated Somaprabha who then retired for penances. Nāgak. and Vanarāja then arrived there and the latter was crowned king.

Somaprabha, during his ascetic-tours, reached Supratisthapur and was seen by the two sons of king Vijayasīmha, Acheya and Abheya. On learning from Somaprabha that he was vanquished by a deputy of Nāgak., they recollected a prophecy and joined Nāgak. as his servants.

VII

Leaving Lakshmīmatī with her father, Nāgak. along with his other three wives and his soldiers started for the sacred mountain Urjayant. He reached a forest-tract called Jalantī where he halted in a poisonous-mango-grove. He and his men enjoyed the mangoes without any harm. At this a Bhilla named Durmukha presented himself before the hero and expressed himself about the miracle that had been performed. The report of Nāgakumara's arrival spread from mouth to mouth and five hundred warriors came and accepted him as their master.

From there he came to Antaravana where he was received as guest by the king of Antarapur. His host received a letter from Arivarma, king of Girinagara, asking for help against Caṇḍapadyota, king of Sindhu with capital at Siṃhapur, who was contemplating an attack upon him for the sake of his daughter whom he had a desire to give in marriage only to his sister's son. The Antarapur king wanted to go there and his guest expressed a desire to accompany him "just to see how warriors fought though he himself knew nothing of wielding arms in battle". They both then marched in right military array, to Girinagara. During the battle Nāgak. and his warriors showed extraordinary valour on account of which the forces of the enemy were completely routed and Caṇḍapadyota himself was captured. In great amazement the king of Girinagara asked the king of Antarapur for information about the hero of the day, but the latter could only say that he was his guest. On learning, however, from another person that he was the son of Pṛthvidēvi and hence his own sister's son, his joy knew no bounds. They all entered the town with great jubilation and Nāgakumāra married his daughter Guṇavatī. On a subsequent day Nāgak. visited the holy mountain and worshipped it.

One day, a messenger came with a letter which purported to come from Abhicandra, king of Gajapur, imploring Nāgakumāra's help against Vidyādhara

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Sukanṭha who killed his brother Śubhacandra, king of Kauśāmbī, and, captured his seven daughters. Chivalrously responding to the call, Nāgak. besieged Alamghanagara the capital of Sukanṭha. After an exchange of bitter remarks and hard strokes Sukanṭha was killed by Nāgak. who then released the seven princesses, installed Sukanṭha's son Vajrakanṭha on the throne and married his daughter Rukmiṇi and came to Gajapur where he married Abhicandra's daughter Candā as well as the seven princesses.

VIII

The story now turns to the adventures of Mahāvyaḷa whom we left at Pāṭaliputra. He enjoyed life with Garikāsundari for a long time till one day he learnt from a tourist that the concubine's daughter of the Pāṇḍya king of Southern Mathura had no liking for any man. He went to Madura and was seen by the damsel on the market road. She felt affected and raised an alarm as a result of which the guards attacked the visitor who vanquished them all and killed their commander. For this he was rewarded with the hand of the damsel.

He, one day, met a traveller who told him that the princess of Ujjain did not like any man. Mahāvyaḷa took leave of the Pāṇḍya king, came to Ujjain and went into the palace along with other suitors on a Sunday. The princess saw him from the balcony and shook her head and said that she would not elect him, and she called him her brother. Mahāvyaḷa took this as a sign of his approaching evil day. He went to Gajapur, saw his elder brother, got a portrait of Nāgak. painted and returned with it to Ujjain. When he showed it to the princess, she at once fell in love with the man painted in the picture and requested Mahāvyaḷa to bring that man to her if he was real flesh and blood. He then went to Gajapura once more and returned with Nāgak. who married her.

Nāgak. once asked Mahāvyaḷa about any wonders that he may have seen in the southern country. The latter said that the daughter of Meghavāhana, king of Meghpura in Kiśkindha-Malaya, had taken a vow to fix her love upon him who could beat the tabor (Mṛdaṅga) in tune with her dance. Nāgak. went to the place, fulfilled the vow of the princess and married her.

One day, a merchant who came on a visit to his father-in-law in Meghpura waited upon the king with presents and told Nāgak. that in the Toyāvali island there was a Jina temple and also a big banyan tree on which he saw some maidens who complained of injustice and cried for help. They were guarded by a Vidyādhara who would not allow them to talk for long with any body. Hearing this, Nāgak. thought of the deity Sudarśanā who at once appeared and solicited orders. Nāgak. asked her for the services of some Vidyās which could conduct him over the seas and provide food. On reaching the said island, he worshipped the Jina and saw the maidens on the tree from the eldest of whom he learnt that they were the five hundred daughters of Śrīrakṣa, king of Bhūmitilaka who had been

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slain by his own sister's son Pavanavega who had imprisoned their two brothers as well as themselves as they would not consent to marry the murderer of their father. They then promised to marry Nāgak if he could secure their release.

Nāgak. held a council and decided to help the distressed. He sent Acheya and Abheya as ambassadors to Pavanavega asking him to restore the kingdom to Rakṣa and Mahārakṣa and leave the town abandoning his thoughts for the maidens under pain of death. The embassy failed and a battle ensued in which Pavanavega was killed. The rest of the warriors submitted, the maidens were married and their brothers were crowned kings. Leaving them all there he returned to the Pāndya kingdom.

IX.

Taking leave of the Pāndya king. Nāgak. came to Dantīpura in the Āndhra country, where he was received by king Candragupta who married his daughter Madanamañjūsā to him. Leaving her there he marched on to Tribhuvanatilaka where he married Vijayandhara's daughter Lakshmimati, who won his affections very deeply. Sage Pihitāśrava happened to arrive there and Nāgakumāra listened to his long discourse on the various philosophies and religions. At the end of it Nāgak. questioned the sage as to the cause of his unbounded love for his latest wife. In answer to this the sage narrated the events of his past life. In the town of Vitasokapura in the Airāvata country, there lived a merchant named Dhanadatta and his wife Dhanaśrī. Their son Nāgadatta married Nāgavasrī, the daughter of another merchant of the same place. He took a vow to observe the fast of Śrīpāñcamī on the fifth day of the month of Phālguna. The day passed off in religious worship but at the middle of the night he felt very hot and thirsty. Cooling things, such as ice, were applied to his body but his condition went on worsening. His father tried to induce him to have some refreshing drink, showing, by means of reflected lights, that it was already morning, but the hoax did not succeed. Nāgadatta died sticking to his vow as a result of which he became a god in the first heaven. Recollecting the past events, he returned to the earth and consoled his parents who were still mourning his death. They thence forward devoted themselves to religious observances and eventually attained heaven. The sage then told him that Nāgadatta was reborn in his own person as Nāgakumāra and that Lakshmimati was no other than his wife of the former life. The teacher then explained to him the manner of observing the fast.

At this juncture minister Nayandhara arrived from home and Nāgak. returned to Kanakapura where his father received him with great affection and crowned him king. Vyāla, at his order, brought all his wives and Vidyās from wherever they were left. With them he enjoyed the pleasures of royalty. Śrīdhara had already become a recluse through sheer disgust and now Jayandhara and Pṛthividevi also retired to lead an ascetic life. Nāgak. ruled the

earth for a very long time and then, transferring it to Devakumāra, he along with Vyāla, Mahāvyaāla, Acheya and Abheya, took to the ascetic life of a Digambara and, in due course, attained salvation.

Here ends the story of Nāgakumāra illustrating the fruit of observing the fast of Śripaṅcamī.

II. Language and Grammar.

The Apabhraṃsas form a very important stage in the evolution of the Aryan languages of India as they link the classics with the present day vernaculars. They did not, however, attract the attention of scholars till very late, and, it was only in 1918 that a complete and critically edited Apabhraṃśa work appeared.* This was the Bhavisayattakahā of Dhanapāla edited by Dr. Hermann Jacobi. It aroused a great interest in the direction and numerous works have since been brought to light. †

The earliest record of the word Apabhraṃśa in connection with language is found in the Mahābhāṣya of Patañjali (Vol. I. p. 2). But it is only in an inscription of about the middle of the 6th century A. D. (the Vallabhi grant of Dhara-sena II) that we find a definite mention of Apabhraṃśa as a language. Bhāmahā and Dandi have also accorded their recognition to it. Amongst the grammarians, the earliest to treat of this language is Candā who in his Prākṛita Lakṣana devotes a few sutras to it. Hemacandra is the first who recognize the importance of this language and treat of it with a thoroughness that has not since been superseded. Later grammarians have merely copied him not only in substance but even in form and illustrations.

Hemacandra has, however, missed one point. He has omitted to notice any varieties in the language though his own treatment of it shows traces of them in the retention of the vowel sound ऋ and a few conjuncts. Namisādhu, amongst writers on poetics, and, Kramadīśvara and Mārkaṇḍeya amongst grammarians, have named three varieties of Apabhraṃśa the former calling them Upanāgara, Abhira and Grāmya, and the other two Vrācata, Nāgara and Upanāgara. The language of most of the works so far discovered confirms to the rules laid down for Nāgara Apabhraṃśa which seems to have been the standard variety and to which our present work must also be said to belong. (Sanat-Intro. Bhavis-Intro.)

Apabhraṃśa has been regarded as one of the Prākṛita Bhāṣas which include all the ancient languages other than Sanskrit. The most simple meaning of the word

* At least one work 'Parasūtra-paṭīśa' of Jōindū or Yogīśvara is Apabhraṃśa. It was published long before this, with a Hindi translation. But the text was not critically edited and it did not attract attention from outside the Jaina circles.

† Apabhraṃśa works that were since discovered have been noticed by me in my article 'Apabhraṃśa Literature' (AJS 1925, vol. I, p. 1). I have continued my search for this literature and have since discovered more than a dozen other works.

Prākṛta Bhāṣā seems to be ' the natural language ' i. e. the language of the people unrefined by any rigid rules of grammar and rhetorics. This meaning is accepted by Vākpatirāja and Namisādhu. The latter even goes so far as to give it a status of seniority over Sanskrit, by explaining it as the first produced (Prāk kṛta). But all the Prākṛta grammarians, including Hemacandra, regard Prākṛta to be derived from Samskrta (Prakṛtiḥ Samskr̥tam, tatra bhavaṁ tata āgataṁ vā Prākṛtam). It appears to me that they have done so for a practical convenience because the acceptance of Sanskrit as the source of Prakrit justifies their treatment of the language by merely explaining the deviations from the Sanskrit forms. I accept this view for the same convenience in writing the following grammatical outline of the present work.

I. Alphabet and Morphology.

§ 1. The language of the present work shows the following alphabets—

Vowels—अ आ इ ई उ ऊ ए (short) ए (long) ओ (short) ओ (long)
◌̣ (anusvāra).

Consonants—क ख ग घ । च छ ज झ । ट ठ ड ढ ण । त थ द ध न (?)
प फ व भ म । य र ल व । स ह ।

Note—The position of न is doubtful as the MSS. are very inconsistent in its use. (See Critical Apparatus).

§ 2. The remaining letters of Sanskrit are represented as follows :—

(a) ऋ by (i) अ—कय (कृत), कण्ह (कृष्ण), तण (तृण), तण्हा (तृष्णा), पयइ (प्रकृति), अड्डिमंत (ऋद्धिमंत), गहिय (गृहीत), वड्डिमअ (वृद्धिमंत), मउ (मुदु).

(ii) इ—किमि (कृमि), किव (कृपा), किवाण (कृपाण), किसाणु (कृशानु), घुसिण (घुसृण), णिव (नृप), णिवित्ति (निर्दृत्ति), पिहु (पृथु), अज्जिभ (अजृम्भ), मिग (मृग), मिच्चु (मृत्यु), इसी (ऋपि).

(iii) उ—बुट्टि (वृष्टि), बुड्ड (वृद्ध), पुसिअ (स्पृष्ट), पुच्छिअ (पृष्ट), पउत्ति (प्रवृत्ति), मुइंग (मृदङ्ग), सुअ (मृत), माउहर (मातृग्रह).

(iv) ए—गेहत्थ (गृहस्थ), गेण्हिवि (गृहीत्वा).

(v) अर—हरिसिअ (हृष्ट), मरेवि (मृत्त्वा), पियर (पितृ), भायर (भ्रातृ).

(vi) रि—रिसि (ऋपि), रिण (ऋण), रिया (ऋचा), रिद्धि (ऋद्धि).

(b) ऐ is either (i) weakened in to ए or इ—वेरि (वैरिन्), केलास (कैलाश), इरावय (ऐरावत).

or (ii) resolved into अइ—वइस (वैद्य), सइव (शैव), वइरि (वैरिन्), दइव (दैव), गइवेय (ग्रैवेय), वइवस (वैवस्वत), अइरावय (ऐरावत), वइयायरण (वैयाकरण).

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(c) औ, like ऐ, is either (i) weakened into ओ or उ—गौरि (गौरी), दोहित (दौहित्र), कोऊहल (कौतूहल), पोरिस (पौरष), लोइय (लौकिक), कोसंबी (कौशाम्बी), कौण्डिन्य (कौण्डिन्य), गौत्तम (गौतम), ढोइय (ढौकित), सुक्ख (सौख्य), जुव्वण (यौवन), ढुक्क (ढौकित).

or (ii) resolved into अउ-कउल (कौल), गउर (गौर), सउच्च (शौच), पउलोमी (पौलोमी).

(d) ङ and ञ are invariably represented by an anusvāra as also the other nasals when not followed by a vowed कंकण (कङ्कण), भुयंग (भुजङ्ग), खाडिय (खाण्डित), णंदण (नन्दन), संबोहिय (सम्बोधित).

(e) ष by (i) छ at the beginning of a word. छ (पट्), छप्पय (पट्पद), छव्वग्ग (षड्वर्ग) but also सोलह (षोडश).

(ii) स in other positions—कसाय (कषाय), इसी (ऋषी).

(f) श by (i) स—दसन (दशन), सोहा (शोभा), कोसंबी (कौशाम्बी).

(ii) ह—दह (दश), सोलह (षोडश).

§ 3. Generally, Sanskrit words appear in Apabhramśa in a more or less changed form. The following are the changes that vowels undergo, besides the replacements noted in § 2.

(a) They are shortened when this can be done without affecting their syllabic quantity, i. e. before conjuncts. When a visarga is dropped the preceding vowel is lengthened i.e. अच्छरिअ (आश्चर्य), अप्पा (आत्मन्), अत्थाण (आस्थान), किंत्तन (कीर्तन), खत्त (क्षात्र), खंति (क्षान्ति), कोसंबी (कौशाम्बी), गिंभ (ग्रीष्म), चुण्ण (चूर्ण), क्षिज्जइ (क्षीयते), वग्घ (व्याघ्र), सुक्ख (सूख), मंघाय (मान्धातृ), माहप्प (माहात्म्य), महत्थ (महार्थ), कट्ट (काष्ठ), तंय (ताम्र), दूंसह (दुःसह), णीससंति (निःश्वसन्ति), णीसारहु (निःसारयत).

(b) In some cases they are entirely replaced by another vowel showing an assimilating or dissimilating tendency.

(i) without changing the syllabic quantity—

पिक्क (पक्क), गरु (गुरु), गारव (गौरव), इंगाल (अङ्गार), पुरिस (पुरुष), पोन (पञ्च), पोत्थ (पुस्तक), मउड (मुकुट), उच्छु (इक्षु). पुंडु (पाण्डु), णेउर (नूपुर), गौंठ (गुच्छ).

(ii) With a change in the syllabic quantity—निमिअ (निमेष), मिहण (प्रत्यय) पायाडिअ (प्रकटित), बाहिर (बहिः), पारोह (प्ररोह).

(c) The initial अ is sometimes dropped—अलोह्य (अलोलुहित), अत्तण (अत्तलता), रण्ण (अरण्य).

(d) A vowel is sometimes dropped from the middle of a word in order to make a brief form though this involves the loss of an entire syllable like the words of the वृषोदरादि class in Sanskrit —

उज्झाय (उपाध्याय), नेत्थ (नेपथ्य), धम्मएस (धर्मोपदेश), पंचुवर (पंचोदुम्बर), पुहवइ (पृथ्वीपति), मुद्धाई (मुग्धादेवी), जुवार (चूतकार).

(e) In rare cases the vowels exchange their syllabic quantity—काहणउ (कथानक), असीस (आशिप्), माणुस (मनुष्य).

(f) ओ is sometimes resolved into अउ like औ-पवुत्त (प्रोक्त), पउत्ति (प्रोक्ति).

(g) The preposition अव and अप are sometimes reduced to ओ (by samprasāraya अ + उ)--ओयरिअ (अवतरित), ओलागिअ (अवलग्न), ओलंविअ (अवलम्बित), ओसर (अपसर), ओहच्छमि (अव + आसे); but also अवहेरिअ, अवगण्णिअ, अवमण्णिअ.

§ 4. As a rule, consonants are not tolerated in the middle of a word. But when they cannot be entirely dispensed with without affecting the constitution of a word, they are replaced by softer tones. The following changes may be noted—

(a) The unaspirated consonants except the cerebrals and र, ल are frequently eliminated, retaining their accompanying vowels alone to represent them. य or व is substituted in their place when there is the fear of a hiatus.

क and ग-लोइय (लौकिक), सउणि (शकुनि), अवलोइय (अवलोकित), अयाल (अकाल), कलयंठि (कलकण्ठी), दारय (दारक), दियंग (दिग्गन्त), दियंवर (दिग्गम्बर), भोय (भोग).
च and ज-खयर (खचर), रइय (रचित), रायउत्ति (राजपुत्री), गइंद (गजेन्द्र).
त and द-घअ (घृत), कइवय (कतिपय), कयंत (कृतान्त), चउक्क (चतुष्क), सयवत्त (शतपत्र), आएस (आदेश), उइय (उदित), वयण (वदन), आयर (आदर्), उवहि (उदधि).

प-खविय (क्षपित), गयउर (गजपुर), आऊरेण्णि (आपूर्य), हव (रूप), दयावर (दयापर).
य and व-आउस (आयुः), कइंद (कवीन्द्र), कइ (कवि), जुयराअ (युवराज).

(b) When not eliminated as above, an attempt is made to soften them.

प to फ-फरस (परुप), पुप्फवइ (पुष्पवती), पुप्फयंत (पुष्पदंत).

ट to ड-कडि (कटि), जडिअ (जटित), भडारा (भट्टारक).

ठ to ढ-कडिण (कठिन), पीडअ (पीठक).

ड, र to ल-क्रील (क्रीडा), वील (वीडा), चिलाअ (किरात), सोलह (पोडश), सोमालिया (सुकुमारिका), चलण (चरण).

(c) The aspirates of all classes except those of चवर्ग and टवर्ग are replaced by ह,

ख-णह (नख), दुह (दुख), मुह (मुग्ध).

घ-अह (अघ), णिहसण (निवर्षण).

थ-णाह (नाथ). पिहु (पृथु), ज्ही (यूथिका).

ध-दहि (दधि), णिहि (निधि), अहम (अधम), अहर (अधर), अहिराअ (अधिराज).

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फ-मुक्ताहल (मुक्ताफल), चंपयहुल्ल (चम्पकफुल्ल).

भ-अहंग (अभङ्ग), आहिचंद (आभिचन्द), दुंदुहि (दुन्दुभि), दुल्लह (दुर्लभ), सहाव (स्वभाव).
श-दह (दश), सोलह (षोडश).

(d) म, sometimes, becomes व and *Vice versa*.

म to व-पणवेपिणु (प्रणम्य), हणुव (हनुमत), वम्मह (मन्मथ), रवण (रम्य).

व to म-शमरी (शवरी).

(e) य is changed to ज-जोग (योग्य), संजोय (संयोग), जण (यज्ञ), जम (यम), जंत (यन्त्र), जस (यशा). जाण (यान), जोह (योध), जुयराअ (युवराज), जुयल (युगल).

§ 5. No conjuncts except of सवर्ण consonants are allowed to stand. They are dispensed with in the following ways:—

(a) A conjunct at the beginning of a word loses its second letter.—

कम (क्रम), कणंत (कणत्), गाम (ग्राम), जुय (च्युत), णगोह (न्यग्रोध), तिहुयण (त्रिभुवन), दविण (द्विण), दिय (द्विज), पसाहण (प्रसाधन), पत्त (प्राप्त), वसण (व्यसन), वावार (व्यापार), ववहार (व्यवहार).
But in case of द्वार and द्वे the initial द् is dropped -वार (द्वार), वे (द्वे).

(b) Initial स् of a conjunct consonant is dropped. If the remaining letter be क or त it is changed to ख or थ respectively. क्ष becomes ख by the same rule applied regressively (see d below) णिद्ध (स्निग्ध), थिर (स्थिर), थूल (स्थूल), खलिअ (स्खलित), खंध (स्कंध), थण (स्तन), थुअ (स्तुत), थेण (स्तेन), थी (स्त्री), खण (क्षण), खत्त (क्षेत्र), खीर (क्षीर), खुव्व (क्षुब्ध). But also कंधर (स्कंध) and स (स्व).

(c) Medially, conjuncts are assimilated to the second or the first i. e. progressively or retrogressively, and the preceding vowel, if long, is made short.

Prog.—ककस (कर्कश), कण्ण (कर्ण), कद्दम (कर्दम), कप्पूर (कर्पूर), खग्ग (खङ्ग), अच्चुय (अद्भुत), कप्पद्दुम (कल्पद्रुम), किक्किंध (किष्किन्ध), सक्कारिअ (संस्कारित), कव्व (काव्य), गुप्फ (गुल्फ), मज्जार (मार्जार), मग्ग (मार्ग), सुक्क (शुक्क), सुट्टु (सुष्टु), मुग्ग (मुद्ग), जुत्त (युक्त), गुत्ति (गुप्ति).

Reg.—अग्ग (अग्र), जोग्ग (योग्य), सुक्क (शुक्क), सुक्क (शुक्क), सुत्त (सूत्र), खट्ठा (खट्वा), कस्सीर (कश्मीर), खुव्व (क्षुब्ध), अद्धक्ख (अध्यक्ष), गम्म (गम्य),

(d) Sibilants, when assimilated, frequently make the second letter aspirated. (See b above).

पसत्थ (प्रशस्त), अणत्थमिअ (अनस्तमित), कुत्थिय (कुत्सित), पच्चड्ढ (पश्चात्), अच्चरिअ (आश्चर्य), तुरूक्ख (तुरूक्क), पुप्फ (पुष्प), णिप्फंद (निष्पन्द) वत्थ (वस्त्र), but णिप्पह (निष्प्रभ).

(e) Conjuncts may be separated by the intervention of a vowel (Svara-bhakti).

कसण (कृष्ण), करिसण (कर्षण), किरिया (क्रिया), दरिसिय (दर्शित), वरिस (वर्ष), सुक्किल (शुक्क), पडम (पद्म), छडमत्थ (छद्मस्थ), अच्चरिअ (आश्चर्य), तंविअ (ताम्र), सिरि or सिय (श्री), दुवार (द्वार).

(f) A conjunct may be simplified and the preceding vowel nasalised.

जंपइ (जल्पति), वंकाणण (वक्रानन), दंसण (दर्शन), विंभिय (विस्मित), अंसु (अशु), फंस (स्पर्श), गिंभ (ग्रीष्म), विंभल (विह्वल), साहंभिय (साधर्मिन्).

(g) Some conjuncts have special substitutes—

क्ष--ख्, घ्, छ्, or झ्, अद्धक्ख (अध्यक्ष), पच्चक्ख (प्रत्यक्ष), घित्त (क्षित्त), छण इंदु.
(क्षण + इन्दु), झीण (क्षीण), झरंत (क्षरत्), क्षिज्जइ (क्षीयते).

ग्ध्--ज्झ्, डज्झ (दग्ध).

ज्ञ--ण् or ज्ज्, आण (आज्ञा), पइज्ज (प्रतिज्ञा).

त्य्--च्, चाय (त्याग), भिच्च (भृत्य), णिच्च (नित्य), असच्च (असत्य).

त्स्--च्छ्, वच्छर (वत्सर). मच्छर (मात्सर्य), वच्छल्ल (वात्सल्य).

द्य्--ज्, ज्झ (द्यूत), अज्जु (अद्य).

ध्व् or ध्व--झ्, झाण (ध्यान), जुज्झइ (युध्यते), अज्झासा (अध्यासा), विज्झइ (विध्यते)
उज्झाय (उपाध्याय), झुणि (ध्वनि).

प्स्--च्छ्, अच्छरहु (अप्सरसाम्).

स्त्--ख्, खंभ (स्तम्भ).

स्थ्--ठ्, ठविय (स्थापित), ठाण (स्थान), अट्ठि (अस्थि), विसंठुलिय (विसंस्थुलित).

स्म्--भ्, स् or म्ह्, विंभिय (विस्मित), सरइ (स्मरति), अम्हहं (अस्माकम्).

ष्ण्--ट्ठ् or ण्ह्, विट्ठु (विष्णु) तिट्ठि (तृणिण or तृष्णा), कण्ह (कृष्ण), तुण्हिक्क (तूष्णीक).

ध्र्--ह्, दाढा (दंष्ट्रा).

ह्--भ्, विंभल (विह्वल).

§ 6. A consonant is sometimes doubled either to retain the syllabic quantity of the preceding vowel which is shortened, or to raise the quantity for the first time.

परज्जिय (पराजित), अवयण्णअ (अवगणित), गोत्तम (गौतम), उपपरि (उपरि), अण्णक्क (अनेक).

II. Noun.

§ 7. The following are the case terminations for masculine nouns ending in अ. The ending vowel of the base is dropped before terminations beginning with a vowel.

There are only two numbers, singular and plural, the dual being included in the latter.

	1	2	3	4	5	6	7	8
	Nom.	Acc.	Inst.	Dat.	Abl.	Gen.	Loc.	Voc.
Sing.	उ, ओ.	उ.	ए,	हो, हु,	हो, हु,	स्स, सु,	इ, ए,	अ.
			एण, एण्.	आसु.	आड.	आसु, हो, हु.	अइं.	
Plu.	अ	अ, ए.	एहिं.	हिं. हुं.	हुं	हं	हिं, हं	

Examples.

Nom.—Sing. गरु, पुत्रु, भद्रु, भडो, सप्पो, दप्पो.

Plu. गर, भड, अरहंत, पंचस्थिकाय, पंदण, हयवर, गयवर.

Acc.—Sing. भौराउ महइ (I, 10, 8.), अप्पाणु ण लिप्पइ (I, 10, 9).

Plu. ण वि दावइ उज्जल वि दंत, सुमरइ सुणिवर संत दंत (I, 10, 11),
पुरमाणव चूरइ (III, 15, 10.), भडे हए, गए, रहे, (VI, 13, 11.)

Ins.—Sing. अत्थे, गुणधम्मं, भावें, भिच्चें, जणेण, सोहणेण, सुहिं (सुखेन), खाणिं (क्षणेन), जसेणं.

Plu. सुरवरेहिं, लोयणेहिं, किंकरेहिं, कुंकुमेहिं, भायरेहिं.

Dat.—Sing. णविवि णरिंदहो (I, 8, 12); धीयउ कंदप्पहो दिण्णउ (III, 7, 16); काहियं
णरणाहहो (III, 13, 2), रायहो दाविय (III, 8, 16); सव्वंगु णविउ
परमेसरासु (IV, 13, 9).

Plu. वाणिज्जहिं गउ (I, 15, 5).

Abl.—Sing. धीर वि णर णट्ठा रणे णायहो, जलहितरंग णाइं गिरिरायहो (III, 16, 8),
ते कट्ठिय सा सुंदरि घराउ, णं करिणा करिणि महा सराउ (VIII, 2, 10.),
पंथहो णोसरियउ (IV, 13, 6). सग्गहो पडियउ.

also केलासहो होंतउ (III, 15, 13.), विजयाउरु धाइएण (IV, 7, 14.).

Gen.—Sing. रायस्स, णायस्स दणुयस्स, मणुयस्स, जयंधरासु (I, 15, 12), णरणाहहो
अरिछव्वग्गहु.

Plu. मंडलियहं, दुट्ठहं, मणुयहं, दीणहं, माणुसहं.

Loc.—Sing. साग्गि, णरि, जणे, णरे, णरकोट्टइं (I, 12, 1.).

Plu. तरंगहिं (III, 8, 7), खेत्तहं पयसंचारु णत्थि (I, 13, 6) दियंतहिं.

Voc.—Sing. देव, परमेसर, हे पुत्त.

It will be seen that it is, strictly speaking, the genitive which is mostly used to express the sense of the dative and ablative. It is even used sometimes to denote the acc. and the inst. e. g.

Acc. आयउ वणकरिंदु कणयउरहो (III, 15, 13).

मा जाएसहि रायदुवारहो (V, 2, 7).

सव्वहं पाडमि जमदंडघाउ (IV, 9, 2).

Inst. मणु मणहो मिलिउ करु करहो मिलिउ (I, 18, 9).

§ 8. The declension of neuter nouns ending in अ differs from the masc. in Nom. and Acc. plural only which in their case is formed by adding अइं or आइं, e. g. धण्णइं, तणाइं, गोहणाइं, पाणियाइं (Nom. I, 6, 5). पयाइं दिति, विण्णाणइं संभरंति, लक्खणइं दक्खवंति (Acc. I. 1).

Gender is, however, very loose and arbitrary as words like परिचणाइं, किंकराइं, मायासुयइं, दीणइं. दारयाइं are also used in neuter forms.

NĀYAKUMĀRACARIU

§ 9. Masc. nouns ending in इ or उ are few. Those ending in इ are mostly those that are obtained by dropping the last consonant, e. g. करि, ससि, केसरि, वणि.

<i>Termi.</i>	<i>Examples</i>
Nom. & Acc. Nil--	हत्थि ण होइ (III, 16, 11), मुणि वंदिवि (I,12, 1), जहि कमल- रेणुपिंजरिय हत्थि (plu. I, 6, 4), पहु सरइ थुणइ (I, 11, 2). पणवेप्पिणु पंचगुरु (I, 1, 1).
Inst. sing. णा	गुणिणा, वणिणा, पहुणा.
plu. हिं	गुणीहिं, रयणकोडिहिं.
Gen. sing. हुं, हे	णियगुरुहुं, वइरिहुं, पहुहे.
plu. हिं	जिणमुणिहिं मणु रावइ.
Loc. sing. हे, हि	सुरगिरिहे (I, 3, 14), उययगिरिहि (I, 8, 8).

§ 10. There are no nouns ending in a consonant as all such nouns of Sanskrit are made to end with a vowel अ or इ by dropping the last consonant, as हणुव, सिर, उर, तम, करि, ससि, वणि; or by adding an अ at the end, as आउस (आयुस्).

§ 11. Feminine nouns ending in आ are generally shortened and those ending in इ or ई are undistinguished.

<i>Termi.</i>	<i>Examples.</i>
Nom. and voc. Sing. Nil	णिइ, भुक्ख, वाय, कंत, सुंडमाला, सेलिंदवाला, देवि, मणोहरि, कुलउत्ती, भोइणि, भडारी, सलिलकील पारद्ध कुमारे (III, 8, 4).
Plu. अउ, आउ, इउ, ईउ	एंतु पियाउ(III,7,13),महिलउ णउ मुणंति सहियत्तणु (III,11,3), धीयउ कंदप्पहो दिण्णउ (III,7,16.), पंच वि गईउ etc. (I,12,3), हारावल्लिउ, किंकिणिउ, विलासिणिउ, तिण्णि वि महएविउ (V, 11, 12).
Inst. Sing. इ, ए	हंसलीलाइ, दाढाइं, सुद्धए, कण्णए, जयमईए, अण्णेकए, वालियाए, पहुभत्तिए, कंतीए, पउलोमीए. मरगयरईए, वसुमईए.
Plu. हिं	धीयहिं, घरिणिहिं, करिणिहिं, देविहिं, हारावालिहिं, कामिणिहिं, वहिणिहिं.
Gen. Sing. हे	कंतहे, धीयहे, मायहे, सुंदरिहे, जणणिहे, पुत्तिहे, गच्छंतिहे,
Plu. हं, हुं, आण	अच्छरहुं, महिलहुं, जुवइहुं, विलयाण लक्खाइं (II,2,9).
Loc. Sing. इ, हे	दिसि (I, 6, 3), कुसुममंजरिहे (II, 1, 9).

NUMERALS

III. Pronoun.

§ 12. Personal pronouns—

	Nom.	Acc.	Inst.	Dat.	Gen.
I Person:--Sing.	हउं	मइं	मइं	महु	मज्ज, मज्जु, महु, महारउ, मेरउ.
Plu.	अम्हइं	अम्हइं	...	...	अम्हहं, अम्हारिसु.
II Person--Sing.	तुहुं, तुमं	पइं	पइं	तुहुं	तुह, तेरउ, तुहारी.
Plu.	तुम्हइं	...	...	...	तुम्हहं.
III Person { Sing.	सो	तं	तें, तेण, ताइं.	तहो, तासु.	तहो, तासु. तहिं Loc.
Masc. { Plu.	ते, ताइं		तेहिं		ताहं.
III Person { Sing.	सा		तीए, ताइं	तहे, ताह	तहे, ताह.
Fem. { Plu.	...	...	...	...	...

§ 13. Demonstrative, interrogatory and relative pronouns—

एतत् Masc. Sing.	एउ, एहु,	एहु	अणेण	...	एयहु.
	एहउ. f. एही		...	...
Plu.	एए				
किम् Masc. Sing.	कवणु		कें, किं	...	कासु. कहिं Loc.
Fem. "	का		काइं		काहे
यत् Masc. Sing.	जो	जं	जें, plu. जेहिं	...	जसु, जासु.
Fem. "	जा				

IV. Numerals.

§ 14. The following numerals are found mentioned in the present work--

<i>cardinal</i>	<i>ordinal</i>	<i>cardinal</i>	<i>ordinal</i>
1 इक, एक	पहिलउ	11 एयारह	
2 दुअ, वे, विण्ण	दूयउ, वीयउ	12 वारह, दुवालस, दोदह	वारहम
3 तइ°, तिण्ण	तइयउ	14 चउदह	
4 चउ°, चत्तारि	चउत्थ, चोत्थ	16 सोलह	सोलहम
5 पंच	पंचम	18 अट्टारह	
6 छ	छट्टम	21 एकवीस	एकवीसम
7 सत्त	सत्तम	22 वावीस	वावीसम
8 अट्ट	अट्टम	32 वत्तीस	
9 णव	णवम	33 तेतीस	तेतीसम
10 दह	दहम	50 पण्णास	
		68 अट्टसट्ठि	
		100 सय	
		1000 सहस	
		100000 लक्ख	
		1000000 कोडि	

V. Nominal suffixes.

The suffixes that are found used are mostly common to other Prakrits—

§ 15. In the same sense (स्वार्थे)—

अल्ल—णवल्ल

इल्ल—सुदंसणिल्ल

उल्ल—असणुल्ल, अहरुल्ल, कडउल्ल, करहुल्ल, कलणुल्ल, कमलुल्ल, गंडयलुल्ल, जरुल्ल, जुयलुल्ल, भवणुल्ल, मडहुल्ल, मंडउल्ल, मांसुल्ल, रुहिरुल्ल, सिरकमलुल्ल, हियउल्ल, हेमवणुल्ल.

य (क)—गरुय, णियय.

ल—पंगुल, पकल.

§ 16. In the sense of possession (मत्वर्थे).

आल—रवाल, रसाल.

इल्ल—णट्टासणिल्ल, पुव्विल्ल, रसिल्ल.

§ 17. In the sense of measure (परिमाणे).

एत्तिअ—केत्तिअ (कियत्).

§ 18. In the sense of likeness, added to pronouns (दग्, दग्).

एहअ—केहअ, जेहअ. रिस—एरिस, अम्हारिस, तुम्हारिस.

§ 19. For forming abstract nouns from nouns and adjectives.

त्त—भिच्चत्त, सिद्धत्त, सुइत्त, माणुसत्त, गरुयत्त.

त्तण—कुडिलत्तण, गरुयत्तण, गूढत्तण, पहुत्तण, भिच्चत्तण, मूढत्तण, सुकइत्तण, सयणत्तण.

§ 20. For forming comparative and superlative adjectives—

(i) Comparative :—

आर—गरुयारी, लहुयारी, भल्लारउ (भद्रतरः), पियारउ (प्रियतरः), पहिलारउ (प्रथमतरः).

इय (ईयस्)—वलियउ.

(ii) Superlative :—

इट्ट—पाविट्ट (पापिन् + इट्ट).

VI. Verb.

There is no distinction of Atmanepada and Parasmaipada and the dual merges in the plural.

§ 21. Present tense.

	<i>Terminations.</i>	<i>Examples.</i>
I Per. Sing.	उं, मि	करउं, कहउं, जामि, पहणमि, पलोयमि, जिणमि.
Plu.	हुं, मो	अवयरहुं, णिवसामो.
II Per. Sing.	सि, हि	होसि, धिवासि, जाणहि, हिंडहि.
III Per. Sing.	इ	भमइ, भक्खइ, हवइ, कहइ, सइइ, सकइ.
Plu.	अंति	जिणंति, जुज्झंति, उहंति, पडंति, कहंति, सुयंति, लच्चंति.

§ 22. Past tense.

Past tense is almost exclusively expressed by participles. The only example of verb that I can pick out is आसि (आसीत्) in आसि रिसिहिं वक्खाणियउ VI, 8, 11.

§ 23. Future tense.

I Per. Sing.	एसमि	परिणिसमि.
II Per. Sing.	एसहि	णिवडेसहि, पेक्खेसहि, जाएसहि.
III Per. Sing.	एसइ	कीलेसइ, जणेसइ, णिवडेसइ, होसइ.
Plu.	इहिंति	करिहिंति, भुंजिहिंति.

§ 24. Imperative Mood.

II Per. Sing.--अ, इ, उ, ए, सु, हि.	जय, धरि, सुणि, कहि, करि, भणु, चडु, हणु, पेक्खु, करे, (IX, 17, 25), भणसु, जिणसु, कहसु, सरसु, कहहि, डहहि, पेसहि.
Plu.--हु,	णीसारहु, मारहु, कडुहु, परितायहु.
III Per. Sing.--उ	संभवउ, होउ, वियलउ, किज्जउ, पासियउ.
Plu.--अंतु	एंतु. मेळंतु.

§ 25. Potential mood.

This is expressed by passive forms.

III. Per. sing. जइ--विरइज्जइ, पाविज्जइ (III, 2, 14).
णासिज्जइ, संनोसिज्जइ (III, 3, 10).

§ 26. Passive voice.

II. Per. Sing. हि--दीसहि.
III. Per. sing. जइ--किज्जइ, मुणिज्जइ, दिज्जइ, लइज्जइ, णासिज्जइ, डज्जइ; other forms--दुब्भइ, दांसइ, मुच्चइ, सुम्मइ (श्रूयते).
Plu. अंति--हम्मंति (हन्यन्ते), दीसंति (दृश्यन्ते), जिप्पंति (जीयन्ते).

§ 27. Roots ending in आ change it to ए before the terminations of the present and imperative e. g. देइ (दाति), लेइ (लाति), लेंति, देहि, लेहि.

§ 28. Intensive (भृशार्थे). जज्जाहि (go quickly), देदेहि (give quickly).

§ 29. Denominative. रंडमि (रंडां करोमि), बहिरिउ (बधिरीकृत), वंकावइ (वक्कीकरोति), हकंत्त (हक्, चोदनार्थं शब्दं, कुर्वत्).

VII Participles and Infinitives.

Terminations

Examples

§ 30. Present Active (i) अंत--कीलंत, सुणंत, संत, सरंत, चयंत, fem. हिंदोलंती, पडंती.
(ii) माण--गच्छमाण, णच्चमाण, पइसमाण, चोयमाण (IV, 12, 11),
Present Passive धिप्पमाण, गुप्पमाण, सेविज्जमाण, संचिज्जमाण.

- § 31. Past Passive अ, ण्ण.--भूसिअ, दमिअ, हुअ, धरिअ कहिअ, आरूढ, दिण्ण, विच्छिण्ण, भिण्ण, fem. गय, गिय, पिहिय, दिट्ठा, हूर्द्ध.
Causal आविय--दरिसाविअ, देवाविय, पट्टविअ.
- § 32. Past absolute (i) इवि, एवि--भणिवि, मणिवि, रुंभिवि, पेक्खिवि, वंदिवि परिणिवि, लहेवि, लग्गेवि, लेवि.
(ii) इय--पेसिय (III, 11, 9).
(iii) ऊण--बुज्झिऊण, भज्झिऊण, अइऊण, चईऊण.
(iv) एविणु, --लेविणु.
एप्पिणु--लएप्पिणु, आणेप्पिणु, भमेप्पिणु, साहेप्पिणु.
(v) पि--गंपि (III, 12, 9).
(vi) णमुल--सव्वहं पाडमि जमदंडघाउ (IV, 9, 9).
(यमदण्डघातं, यमदण्डेन हत्त्वा, पातयामि).
- § 33. Potential एवअ--वंचेवअ, करेवअ, जाएवअ, जोएवअ, दारेवअ, मारेवअ, हणेव्वअ.
- § 34. Infinitive (i) इवि--कट्ठिवि (VII, 6, 2).
(ii) उं--दाउं (दातुम् V, 10, 8).
(iii) हुं--जिणहुं, जोयहुं, दिज्जहुं, सिक्खहुं, मेल्लवहुं.

VIII. Verbal derivatives.

The numerous nouns derived from verbs in Sanskrit occur here with the usual phonetic changes e. g. णंदण, विलासिणि, तायण (त्राण) etc. The following are, however, noteworthy—

- § 35. In the sense of habit (ताच्छील्य).
इर--उज्झिर, घोलिर, णिहालिर, पयंपिर, परताविर, पलयासांकिर, बुज्झिर, भासिर, संताविर, विलंबिर, हिंसिर.
- § 36. In the sense of agent (कर्तरि).
आर--दायार (दात्).
एर--जणेरी (जनयित्री, जननी).

IX. Indeclinables.

- § 37. Adverbs of time--चिर (चिरम्), ज्ञात्ति (ज्ञाटिति), जाम-ताम (यावत्-तावत्), ता, तो (तावत्), लइ, लहु (लघु, शीघ्रम्), पच्छइ (पश्चात्), अज्जु (अद्य), अज्जु परए (अद्य श्वो वा), जइयहुं-तइयहुं (यदा-तदा), तओ (तदा), संपइ (सम्प्रति), णिच्च (नित्यम्), सया (सदा).
- § 38. Adverbs of place--इत्थु, एत्थु (अत्र), तित्थु, तेत्थु (तत्र), जहिं, जेत्ते (यत्र), तहिं, तेत्ते (तत्र), कहिं (कुत्र), पुरउ (पुरः), सवढंसुहु (सम्मुखम्).

§ 39. Adverbs of manner--एम (एवम्), केम (किम्), कह व (कथमपि), किह (कथम्), जिह-तिह (यथा-तथा).

§ 40. Interjections, conjunctions and other particles--अव्वो (अहो), हा, भो, अह (अथ), अहवा (अथवा), इव, व, व्व, वा (इव), णं (ननु), ण, णउ (न), णवर (केवलम् or अनन्तरम्), णिरुह, णिरारिउ, णिरुत्तउ (नितराम्, निश्चयम् वा), किर (किल), च्चिय (चैव), जइ-तो (यदि-तर्हि), छुडु (यदि), णाइ, णावइ, विव (इव), विणु (विना), पुणु (पुनः), मि, व, वि (अपि), मा, मं (मा prohibitive), सहूं (सह), सइं (स्वयम्), ईसीसि (ईषद् ईषद्), उवरि, उप्परि (उपरि).

X. Onomatopoeia.

§ 41. Our work is particularly rich in the use of onomatopoeic words, which mostly occur in the description of the battle scenes.

कडयडंति (cracking of bones), कणरणंति (jingling of anklets), कसमसंति (breaking of spears), किलकिलंति (bursting into laughter), खणखणंति and खुणखुणंति (clashing of swords), गुमुगुमुगुमंत (humming of bees), चलचलंति (sound of the entrails), चलवलंत (fluttering of banners), जिगिजिगिजिगंत (splashing of swords), झणझण (rumbling of paddy-ears), झलझलइ (ruffling of the sea), झंकार (humming of bees), टंकार or टणटणटणंत (sound of bell), टलटलइ (shaking of the mountain), दडयडंति (tumbling of trunks of dead soldiers), धगधगंति (sound of swords waved forcefully in the air), भुक्किउ (braying of asses), घाह (cry of lamentation), रणझणंत (sound of bell), रणरुण (humming of bees), ललललंति (waving of chawries), सलसलंति (flowing of blood), हिलिहिलि (neighing), थरहर (trembling).

12. Metre.

The author has divided the present work into nine *sandhis* (chapters) each of which consists of a number of *kaḍavakas* (passages) the longest sandhi (IX) containing twenty-five and the shortest (V) only thirteen. A *Kaḍavaka* forms the metrical unit of Apabhraṃśa poetry. It is constituted by a number of lines each of which consists of two *padas* or feet rhyming with each other, and ending with a verse called '*ghatta*' the measure of which changes only with the chapter at the very beginning of which it is defined by means of a verse called '*dhruvaka*' so named because it remains the same throughout the chapter. This arrangement corresponds with that of some of the most important poems in Hindi such as the *Ramayana* of *Tulsidasa* or the *Padmavata* of *Malika Muhammada Jayasi*, where a number of lines in '*caupai*' metre ends with a '*doha*' or '*soratha*' verse, the passage forming the unit of the whole work. The *kaḍavakas*, sometimes, have a couplet in the '*duvai*' metre at the beginning as in *sandhis* III and IV of our work. The usual length of a *kaḍavaka* is twelve or thirteenth lines, though the longest in

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our work runs to forty-six (IX, 17) and the shortest shows eight only (VII, 12). The total number of *kaḍavakas* in all the *sandhis* is 150 (one hundred and fifty) containing, in all, 2205 (two thousand two hundred and five) lines, besides the one *kaḍavaka* of sixteen lines and the following six verses at the end of the work constituting the author's *praśasti*.

Five lines, in all, are defective in our text (I, 3, 8; IV, 15, 8; V, 9, 8; IX, 25, 4, 6) as their second foot is missing. It is possible that the poet himself left them incomplete by over-sight as in each case the defective line occurs in continuation of many similarly rhyming feet. Another explanation is that the missing feet may have been overlooked by the earliest scribe who copied the archetype, and so they could not find their way in to any of the later MSS. It is also not impossible that they be later interpolations meant to complete or amplify the descriptions which may have seemed insufficient to their author. As already said in the description of the MSS., some lines are found in one or two of them only, and our work may not be absolutely free from interpolations (see notes on VI, 12, 4). Let us, however, hope that the missing feet may yet be recovered from MSS. that might be discovered in future.

Prakrit metre is divided into two kinds according as the measure depends upon the number of syllables (*vara-vṛtta*) or on the syllabic quantity (*matra-vṛtta*). Indirectly, our poet has told us more than once that he was writing his poem in mātra metre. ('*Bhoyaṇu bhuttau matī-juttau Sarasu kaindem kavvu va uttau*', V, 2, 4; and '*Kavvaṃ piva mattā-saṃvariyaṃ*,' VI, 9, 5). He has, however, not neglected the other kind entirely. But whatever the metre used, rhyme (*pād-ānta-yamaka*) is the essence of all. The metre that predominates in our work consists of two feet of sixteen mātrās each, rhyming with each other and having only the last few syllabic instants well regulated. Variations in these regulations furnish varieties of metre.

The following is a brief statement of the metres and the total number of *kaḍavakas* in which they are used—

<i>Matra vṛtta</i>		<i>Varna-vṛtta</i>	
Alillaha	60	Samkhaṇḍārī	3
Pajjhaṭikā	47	Pramāṇikā	1
Pādākulaka	28	Bhujāṅgaprayāta	1
Dīpaka	3	Samānikā	1
Madhubhāra	2	Mottiyadāma	1
Mañjutīlakā	2	Mālatī	1
	142.		+ 8 = 150

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„	5	Pramāṇikā	A syllabic metre having 8 syllables in each foot alternately short and long (PP. page 380).
„	11	Bhujaṅgaprayāta	A syllabic metre of 12 syllables in each foot divided into four Ya-gaṇa, (PP. page 440).
III	1-17	Alillaha	It has 16 mātrās in each foot ending with two short (PP. page 220). <i>Exceptions</i> —3, 6; 4, 9; 5, 9; 6, 3, 11; 7, 5, 10; 8, 4, 14; 11, 12; 12, 8, 9; 13, 4, 7, 13; 16, 13. These 16 lines show two long mātrās at the end of each foot except line 4, 9, which shows only one long. Their metre is pādākulaka for which see above.
VI	1-9, 11-15.	Pajjhaṭikā	(See above). <i>Exceptions</i> —1, 13; 3, 4; 4, 11; 5, 9; 6, 5, 11, 12, 13; 8, 4, 9, 12; 11, 5, 10; 12, 3, 9; 14, 5, 12; 15, 11. These 18 lines show two short mātrās at the end which makes them Alillaha, for which see above.
„	10	Pādākulaka	Each foot of 16 mātrās ends with a long. (see above).
V	1-3, 6-9, 11-13.	Alillaha	(See above). <i>Exceptions</i> —1, 8, 10; 6, 9; 7, 2, 3, 6, 10; 8, 3, 6, 10, 15; 9, 1, 10; 11, 4, 9, 10, 13; 12, 1, 3; 13, 4, 7. These 21 lines show two long mātrās at the end of each foot; hence they are Pādākulaka. (see above).
„	4	Madhubhāra (५?)	It has eight mātrās in each foot ending with two short. {But as defined in PP. page 284, it requires a payodhara (Ja-gaṇa) at the end.
„	5	Dīpaka	(See above).
„	10	Pādākulaka	The 16 mātrās in each foot end with two long, with the exception of four lines (10, 13, 16, 17) which end with one long (see above).
VI	1-5, 7-12, 14, 15, 17,	Pādākulaka	It has 16 mātrās in each foot ending with a long (see above).

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VI	6	Madhubhāra (?)	It has eight mātrās in each foot ending with a long (see above).
„	13	Samkhaṇāri	(See above).
„	16	Samānikā	A syllabic metre of eleven syllables in each foot alternately long and short (PP. page 372).
VII	1-4, 6-12, 14, 15.	Alillaha	(See above) <i>Exceptions</i> :-1, 7, 8, 9; 2, 7; 3, 1, 7; 4, 2, 4; 8, 6; 11, 1, 2, 3; 12, 1, 2; 14, 15, 8; 15, 5, 6, 7, 9. These twenty lines end with a long mātrā and therefore, belong to Pādākulaka ' (see above).
„	5	Dipaka	(See above).
„	13	Mañjutilakā	It has twenty mātrās in each foot with the scheme one short followed by a Ta-gana, at the end, except line 7 where the feet end with a Na-gana. The measure could not be traced in the Prākṛta Piṅgala, but it is illustrated in the Chandah-prabhākara. p. 55, where, however, it shows a Ja-gaṇa at the end.
VIII	1-16	Pajjhaṭikā	(See above). <i>Exceptions</i> :-1, 6, 7; 3, 12; 4, 8; 6, 3, 12; 14; 7, 2, 8; 9, 8; 10, 2; 12, 2; 13, 3; 15, 2, 4, 10, 12. These 17 lines end with a Na-gaṇa and hence are Alillaha.
IX	1-15; 19, 22-25.	Alillaha	(See above) <i>Exceptions</i> :-1, 11; 4, 10; 6, 3; 7, 7; 9, 8; 10, 11; 11, 1, 2; 12, 3, 5; 22, 2, 5. These twelve lines end with a long mātrā and hence are Pādākulaka.
„	16	Mottiyadāma	A syllabic metre of twelve syllables in four Ja-ganas in each foot (PP. page 451).
„	17	Samkhaṇāri	(See above).
„	18	Pādākulaka	It shows Ra-gaṇa at the end of each foot of 16 mātrās (see above).
„	20	Mañjutilakā	It has twenty mātrās in each foot with a long and short at the end, with the exception of lines 8 and 14 where we get a Na-gaṇa. See VII. 13. above.

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„	21	Mālatī	A syllabic metre of six syllables of two Ja-gaṇa in each foot (PP. page 370). It is half of Mottiyadāma (see above).
		Prasasti Alillaha	(See above).

II. Ghatta verses.

<i>Sandhi</i>	<i>Metre</i>	<i>Nature of the metre, etc.</i>
I	Ullāla	It has twenty mātrās in either line with a caesura at the 15th. (PP. page 205).
II	Caupaiā	It has thirty mātrās in either line of which the first two parts of 10 and 8 mātrās have a caesura, and rhyme with each other. (PP. p. 167).
III	(?)	It has 23 mātrās in either line with a caesura at the 9th. It could not be traced in PP.
IV	Caupaiā	(See above).
V	Caubolā	It has thirty mātrās in either line like Caupaiā, but here the line is broken up into two feet of 15 mātrās each, rhyming with each other. It could not be traced in PP. but is found in Chandahprabhākara p.47.
VI	Digapāla	It has 24 mātrās in either line broken up into two feet of 12 mātrās each rhyming with each other. It is not found in. Prakṛta Pingala but is illustrated in Chandahprabhākara p. 62.
VII	Sampadā	It has 23 mātrās in either line like that in chap III, but here the caesura comes at the 11th. mātrā. It could not be traced in PP. but is illustrated in the Chandahprabhākara p. 60.
VIII	Ghattā	It has 31 mātrās in either line with the first two parts of 10 and 8 having a caesura and rhyming with each other. (PP. page 170).
IX	Culiālā	It has 29 mātrās in either line with a caesura at the 13th. (PP. page 274).
Prasasti	Culiālā	(See above).

III. Duvai verses.

A *Duvai* verse occurs at the beginning of each *kaḍavaka* in *Sandhis* III and IV. It has twenty-eight mātrās in either line with a caesura at the 16th. and a long mātrā at the end, (PP. page 259.)

THE GLOSS AND ITS AUTHORSHIP

IV. Miscellaneous.

At VI, 10, 1-2 we have a gāthā having 30 mātras in the first line and 27½ in the second with a caesura at the 12th in either. (PP.p.108).

At VI, 10, 3-4 we have a Sanskrit verse in Vansastha metre. Its last foot is, however, 'Upendravajrā'.

At the end in the Praśasti, we have six 'Gāthā' verses as in VI, 10, 1-2, except that the second line of verses 2 and 5 has 30 mātrās instead of 27.

13. The gloss and its authorship.

It has been mentioned in the description of the MSS. that three of them bear glosses (tippana) on the margin. These are more numerous and elucidative in D specially at the beginning of the work. It may appear that these notes were made by some readers or students of the MSS. according to the explanations of their teacher. But most of the notes are identical in all the three MSS. Sometimes they even agree in making a common mistake and in a few cases the same note has been shown to refer to different adjacent words. The only conclusion that can be drawn from these facts is that the makers of the MSS. copied the notes from a common source and that they are mainly the work of a single author. Who is this author? A clue to his identification is furnished by a note in MS. D. on सरजाइभेय, III, 6, 4. There we are told—सरजाइभेय पद्मजातया अष्टादश महापुराणटिप्पणके व्याख्याता । The gloss-maker, in my opinion, means to say here that he had already explained the eighteen jātis of music in his glosses on the Mahāpurāṇa. Now, we have a gloss on the Mahāpurāṇa of Puṣpadanta which is found on the margin of some MSS of the Mahāpurāṇa as well as on independent MSS. I have seen two MSS. containing the glosses on the Ādipurāṇa and the Uttarapurāṇa respectively, from which I take the following extracts:—

The Ādipurāṇa tippana begins—

प्रणम्य वीरं विबुधेन्द्रसंस्तुतं निरस्तदोषं वृषभं महोदयम् ।
पदार्थसंदिग्धजनप्रबोधकं महापुराणस्य करोमि टिप्पणम् ॥

It ends—

समस्तसंदेहहरं मनोहरं प्रवृष्टपुण्यप्रभवं जिनेश्वरम् ।
कृतं पुराणे प्रथमे सुटिप्पणं सुखावबोधं निखिलार्थदर्पणम् ॥
इति श्रीप्रभाचन्द्रविरचितमादिपुराणटिप्पणकं पञ्चाशत्—श्लोकहीनसहस्रद्वयपरिमाणं परिसमाप्तम् ॥

The Uttarapurāṇa ends—

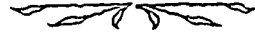
तत्त्वाधारमहापुराणगमनद्योतीं जनानन्दनः
सर्वप्राणिमनःप्रभेदपटुताप्रस्पष्टवाक्यैः करैः ।
भव्याब्जप्रतिबोधकः ससुदितो भूभृत्प्रभाचन्द्रतः
नीयाटिप्पणकः प्रचण्डतराणिः सर्वार्थमप्रयुतिः ॥

NĀYAKUMĀRACĀRIŪ

श्रीजयसिंहदेवराज्ये श्रीमद्धारानिवासिना परापरपरमेष्ठिप्रणामोपाजितामलपुण्यनिराकृताखिलमलकलंकेन
श्रीप्रभाचन्द्रपण्डितेन महापुराणटिप्पणके शतत्रयाधिकसहस्रत्रयपरिमाणं कृतमिति ।

From these extracts we learn that the author of the Mahāpurāṇa-tippaṇa was Prabhācandra Pandit, a resident of Dhārā who wrote during the reign of Jayasimhadeva. Obviously, this king is identical with Jayasimha of the Parmāra dynasty who succeeded king Bhoja on the throne of Dhārā, and for whom we have a copperplate grant of Vikrama Samvat 1112 equivalent to 1055 A. D. (Ep. Ind. III p. 86). This same Prabhācandra is, no doubt, the author of a commentary on the Prameya-kamala-martaṇḍa, which he wrote under Bhoja.

Unfortunately, I had no time to examine these voluminous works so closely as to find out where the author had explained the eighteen jātis, but it appears to me that the tippaṇa on the Nāgakumāracarita was written by this same Prabhācandra about 1055 A. D. that is, less than a century later than the composition of the work itself. This gloss has been very helpful to me generally throughout the work and particularly in construing a few obscure lines and phrases. In all, it explains about two thousand words and phrases of the text mostly by giving a Sanskrit synonym or paraphrase. I have made full use of these comments in preparing the glossary and the notes.



ॐ

1

Supplication to goddess Sarasvati.

पणवेपिणु भावै पंचगुरु कलिमलवज्जिउ गुणभरिउ ।

आहासामि सुयपंचामिहे फलु णायकुमारचारुचरिउ ॥ ध्रुवकं ॥

दुविहालंकारै विष्फुरंति	लीलाक्रोमलइं पयाइं दिंति ।
महकव्वणिहेलणि संचरंति	बहुहावभावविग्भम धरंति ।
सुपसत्थे अत्थे दिहि करंति	सव्वइं विण्णाणइं संभरंति ।
णीसेसदेसभासउ चवंति	लक्खणइं विसिद्धइं दक्खवंति ।
अइहंदल्लंदमग्गेण	पाणेहिं मि दह पाणाइं लैति ^२ ।
णव्वहिं मि रसे ^{भट्टाइव} वज्जमाण	विग्गहतएण णिरु सोहमाण ।
चउदहपुव्वि ^{वियं} णालसंगि	जिणवयणविणिग्गयसत्तभंगि ।
वायरणवित्ति पायडियणाम	पसियउ महु देवि मणोहिराम ।

यत्ता—सिरिकणहरायकरयलि^३ णिंहिय असिजलवाहिणि दुग्गयरि ।

धवलहरसिहरि हयमेहउलि पविउल म्णणखेउ णयरिं ॥ १ ॥

2

Pushpadanta is requested to compose the work.

मुद्धाईकेसवभट्टपुत्तु	कासवरिसिगोत्ते विसालच्चित्तु ।
णणहो मंदिरि णिवसंतु संतु	अहिमाणमेरु गुणगणमहंतु ।
पत्थिउ महिपणवियसीसएण	विणएण महोवहिसीसएण ।
दूरुडिज्ञयदुक्कियमोहणेण	गुणधम्मं अवर वि सोहणेण ।
भो पुप्फयंत पडिवणणपणय	मुद्धाईकेसवभट्टतणय ।

1. १. CD सिय° २. CE हुंति. ३. CE °यले; D °यल°. ४. C महखेडि; E महखेड.

2. १. ABCD मुद्धाएवि.

तुहं वाईसरिदेवीणिकेउ तुहं अम्हहं पुण्णणिवंधहेउ ।
 तुहं भव्वजीवपंकरुहभाणु पइं धणु मणि मण्णिउ तिणसमाणु ।
 गुणवंतभच्च तुहं विणयगम्मु उज्झाय पयासहि परमधम्मु ।
 घत्ता—ओलग्गिउ भावें दिणि जि दिणे णियमणपंकइ थिरु थविउ ।
 कइ कव्वपिसल्लउ जसधवल्लु सिखुजुयलेण पविण्णविउ ॥ २ ॥

3

Request made by Nanna, the son of Bharata and minister of Vallabharaya.

भणु भणु सिरिपंचमिफलु गहीरु आयण्णाहिं णायकुमारवीरु ।
 ता वल्लहरायमहंतएण कलिविलसियदुरियकयंतएण ।
 कौडिण्णंगोत्तणहससहरेण दालिद्वकंदकंदलहरेण ।
 वरकंवरयणरयणायरेण लच्छीपोमिणिमाणससरेण ।
 पसरंतकित्तिवहुकुलहरेण विस्थिण्णसरासइवंधवेण ।
 बहुदीणलोयपूरियधणेण मइपसरपरज्जियपरवलेण ।
 णियवईविदिण्णचित्तियफलेण छणइंदविंवसण्णिहमुहेण ।
 कुंदव्वभरहदियतणुरुहेण भो कुसुमदसे वसणताव ।
 णण्णेण पवुच्च महाणुभाव जिणधम्मकज्जि मा रोहि मंडु ।
 करि कव्वु मणोहरु मुयहि तंदु सियपंचमिउववासहो फलाइं ।
 आयण्णमि भणु हउं णिम्मलाइं णाइंइं सीलइएण ताम ।
 णण्णेण पवोह्लिउ एम जाम
 घत्ता--कइ भणिउ समंजसु जसविमल्लु णण्णु जि अण्णु ण घरसिरिहे ।
 तहो केरउ णाउ महग्गयरु देविहिं गायउ सुरगिरिहे ॥ ३ ॥

4

Nanna eulogised.

तं तुहं मि चडावहि णिययकव्वि दिहि होउ णण्णि आसण्णभव्वि ।
 बुद्धीए णण्णु सुरगुरु ण भंति पर णण्णहो णउ वइरिय जिणंति ।

२ C मण्णेणिउ in place of मणि मण्णिउ ३ E °मयपंकय.

3. १. C °मि; E °वि. २ CE कुंडिल्ल; D कौडिल्ल. ३ CE °सच्च°. ४ May also be 1
 विच्छिण्ण. ५ E °पइ. ६ CE हउं भणु. ७ CE णायल्लइं.

4. १. C तें,

पहुभक्तिह हणुवसमाणु दिदु
 गंगेउ सउचै जणियतुद्वि
 धस्मेण जुहिद्विलु धस्मरत्तु
 चाएण कण्णु जणदिण्णचाउ
 कंतीए मणोहरु छणससंकु
 गरुयत्तै माहिसुविसुद्धचरिउ
 सुथिरत्तै मेरु भणंति जोइ
 सायर व गहीरु कयायरेहिं

पर णण्णु ण वाणरु णरु विसिदु ।
 पर णण्णु ण वइरिहुं देइ पुद्वि ।
 पर णण्णु पवासदुहेण चत्तु ।
 पर णण्णु ण वंधुहुं देइ घाउः ।
 पर णण्णहो णउ दीसइ कलंकु ।
 पर णण्णु ण किडिदाढाइ धरिउ ।
 पर णण्णु पुरिसु पत्थरु ण होइ ।
 पर णण्णु ण मंथिउ सुरवरेहिं ।

घत्ता--जो एहउ वण्णिउ वरकइहिं भावै णियमणि भावहि ।

तहो णण्णहो केरउ णाउ तुहुं सुललियकव्वि चडावहि ॥ ४ ॥

5

The poet accedes to the request and begins the work.

णाइल्लसीलभट्टाइवयणु
 पडिजंपइ विर्यसिवि पुप्फयंतु
 धणु पुणु तहो तणुवत णाउ कट्टु
 हउं कहंउं कव्वु णिंदंतु पिसुण
 दुज्जणसज्जणहु सहाउ एहु
 भो णिसुणि णण्ण कुलकमलसूर
 जिणभणिउ अणंताणंत गयणु
 पहिलउ मल्लयसंकासु दिदु
 तइयउ मुइंगंसण्णिहु कहंति ।

तं आयण्णिवि णवकमलवयणु ।
 पडिवज्जमि णण्णु जि गुणमहंतु ।
 धस्मेण णिवद्धु मुएवि सट्टु ।
 वण्णंतु सुयण विप्फुरियवयण ।
 सिहि उण्हउ सीयलु होइ मेहु ।
 सुरसिहरिधीर पडिवण्णसुर ।
 तहो मज्झि परिद्विउ तिविदु भुअणु ।
 वीयउ कुलिसोवमु रिसिहिं सिदु ।
 अरहंत अरुह भणु किं रहंति ।

5

घत्ता—तइलोककु कमलरुहहरिहरहिं ण धरिउ ण किउ ण णिद्वियउ ।

तहिं बहुदीवोवहिमंडियउ मज्झिमु भुअणु परिद्वियउ ॥ ३ ॥

10

Description of the Magadha country.

तहिं संठिउ ससहरविपईउ	पहिलारउ पविउलु जंबुदीउ ।
वियरंतकालखंडियकसेरु	तहो मज्झि सुदंसणु णाम मेरु ।
खेडामगामपुरवरविचिचु	तहो दाहिणदिसि थिउ भरहखेचु
तहिं मगहदेसु सुपसिद्धु अत्थि	जहिं कमलरेणुपिंजरिय हत्थि ।
जहिं सुरवरतणंदणवणाइं	जहिं पिक्क सालि धण्णइं तणाइं ।
वयसयहंसावलिमाणियाइं	जहिं खीरसमाणइं पाणियाइं ।
जहिं कामधेणुसम गोहणाइं	घडदुद्धइं णेहारोहणाइं ।
जहिं सयलजीवकयपोसणाइं	घणकणकणिसालइं करिसणाइं ।
जहिं दक्खामंडवि दुहु सुयंति	थलपोमोवैरि पंथिय सुयंति ।
जहिं हालिणिकलरवमोहियाइं	पहि पहियइं हरिणा इव थियाइं ।
पुंडुच्छवणइं चउदिंसु चलंति	जहिं महिससिं गहय रसु गलंति ।
जहिं मणहरमरगयहरियपिंछ	मायंदगोळिं गौंदलिय रिंछ ।
घत्ता--तहिं पुरवरु णामै रार्थिगिहु कणयरयणकोडिहिं घडिउ ।	

वलिवंड धरंतहो^१ सुरवइहिं णं सुरणयरु गयणपडिउ ॥ ६ ॥

Description of the city of Rajgriha.

जोयइ व कमलसरलोयणेहिं	णच्चइ व पवणहल्लियवणेहिं ।
व्हिकइ व ललियवलीहरेहिं	उल्लसइ व बहुजिणवरहरेहिं ।
वणियउ व विसमवम्महसरेहिं	कणइ व पारावयसुरहरेहिं ।
परिहइ व सपरिहाधरियणीरु	पंगुरइ व सियपागारचीरु ।
णं घरसिहरग्गहिं सग्गु छिवइ	णं चंदंअभियधाराउ पियइ ।
कुंकुमच्छडपं णं रइहि रंगु	णावइ दक्खालिय सुहपसंगु ।
विरइयमोत्तियरंगावलीहिं	जं भूसिउ णं हारावलीहिं ।
चिंधेहिं धरिय णं पंचवण्णु	चउवण्णजणेण वि अइरवण्णु ।

१. B उयामगाम इति वा पाठः । २. CE सुअंति. ३. E °य°. ४. F. °सि. ५. E गौदि; I इति वा पाठः । ६. D °इ°. ७. E °हं. ८. D णं सुरपुरु गयणहो पाडिउं.
१. D रयपारावयसरेहिं. २. CD °य. ३. ABDE °उ. ४. B1) चंदामय. ५. B स

घत्ता—तर्हि सेणिउ णाम णराहिवइ चिह्णदेविहि परियरिउ ।

णिवसइ णं सग्गि सुराहिवइ पडलोमीइ अलंकरिउ ॥ ७ ॥

10

8

King Srenika. The arrival of Tirthankara Mahavira is reported to the king by the forest guard.

असिवरजलेण पसरंतु दमिउ

णियरिउपयावसिहि जेण समिउ ।

तिण्णि वि बुद्धिउ सुणिहालियाउ

तिण्णि वि सत्तिउ परिपालियाउ ।

चत्तारि वण्ण सण्णियाहिय धम्मि

चउरासम गुरुणा णियय कम्मि ।

आरंभपमुहवहुवलमहंतु

अवलोरयंत मणि पंचंगु मंतु ।

पंचिदियाइं णियमंतु रंतु

अरिछव्वग्गहु जो हुंत कयंतु ।

5

विच्छिण्णउ जेणर्णायणाउ

दरिसाविउ दुट्ठहं दंडघाउ ।

सत्त वि वसणइ आउंचियाइं

सत्त वि रज्जंगइं संचियाइं ।

सो एक्कहिं दिणि सिंहासणत्थु

उयर्यगिरिहि छणइंदु व पसत्थु ।

मउडोलंविणवकुसुममालु

अत्थाणि परिट्ठिउ धरणिपालु ।

खलवलहर सुयणुद्धरणसीलु

जामच्छइ मारिण्यलच्छिलीलु ।

10

तामायउ तर्हि उज्जाणपालु

भालयलि णिहियणियवाहुडालु ।

घत्ता—सो णाविहि णरिंदहो विण्णवइ ओसारियजणदुरियरिणु ।

विउलइरिणियंवहो सुरणमिउ आयउ सम्मइ परमजिणु ॥ ८ ॥

9

The king starts to pay a visit to the Jina.

णिवसात्तणु सीहासणु सुअंतु

तं णिसुणेवि जय जय जिणं भणंतु ।

धम्माणुरायकंटइयकाउ

उट्ठिउ सोणिउ रायाहिराउ ।

जाएप्पिणु सत्तपयाइं देउ

पणविउ सिरेण णियणाणतेउ ।

जय वीर भणेप्पिणु जित्तवेरि

देवाविय लहु आणंदभेरि ।

खणि मिलियइं णाणापरियणाइं

लइयइं दिव्वच्चणभायणाइं ।

5

६ B चेलण°. C चेलणदेविए.

१. C °यउ. २ CE फल. ३ C °इउ. ४ A जोहु व. ५ E महंतु. ६ DE जेण अयाय°; B 'वित्थारिउ जणवइ जेण णाउ' इति वा पाठः । ७ E जावं°. ८ ABD उवचपरिहि; E उवचगिरि. ९ E मणिय°.

१. १. E सुयंतु. २ E जय. ३ E जइ. ४ C ता in place of सति.

आरूढउ महिवइ वारणिदि
णभोग्गखग्गवाउडकरोहिं
णं सुरवरिंदु बहुसुरवरोहिं
चल्लिउ जयलच्छीदिणसोहुं

केसरिकिसोरु णं महिहरिदि ।
सेविज्जमाणु णियकिंकोरोहिं ।
धवलायवत्तचलचामरोहिं ।
पेक्खेपिणुं मणि अच्छरहु खोहु ।

घत्ता—केण वि चंदणु केण वि गुसिणु केण वि कुसुमदामु धरिउ ।

णायरणरणियरे जंतएण जिणपयज्जुयलउ संभरिउ ॥ ८ ॥

10

Women of the city also start to worship the Jina.

लेविणुं अहिमुह वियसंति जाइ
वहु का वि लेइ णिवचंपयाइं
वहु का वि देइ करि कंकणाइं
वहु का वि सचंदणुकेलिवत्तु
वहु का वि विरेहइ कुंभएण
वहु का वि विणइ मंदारयाइं
वहु का वि सहइ करकुवलएण
क वि भोयराउ वड्डंतु महइ
अप्पाणु ण लिप्पइ कुंकुमेहिं
काइ वि झाइउं भवविन्ममंतुं
क वि ण वि दावइ उज्जल वि दंत

वहु का वि हंसलीलाइ जाइ ।
णियगुरुहु सरइ णिच्चं पयाइं ।
मणिभायणि पूयाकंकणाइं ।
वणलच्छि व दावइ केलिवत्तु ।
णं णहसिरि उगयकुंभएण ।
सिक्खावइ णियमं दारयाइं ।
पथिवावित्ति व जिह कुवलएण ।
ढोयउ आहरणु ण किं पि मंहइ ।
क वि वच्चइ गयणेउरफमेहिं ।
अवयंणिउ पिउ पासहिं भमंतु ।
सुमरइ माणि मुणिवर संत दंत ।

घत्ता--इय पुरणारीयणु णीसरिउ पयमंजीरारयंमुहलु ।

परिभमइ रमइ पहि चिक्कमंइ मुहणीसासभमियभसलु ॥ १० ॥

11

Hymn to the Jina by the king.

सुरणरविसहरवरखयरसरणु
पइसरइ णिवइ पंहु सरइ थुणइ

कुसुमसरपहरहरसभभवसरणु ।
बहुभवभवकयरयपडलु धुणइ ।

- ५ CE णसुग्ग, ६ AB वाहुड°, C वावड°, ७ AB omit this foot, ८ C वोहुं,
९ D पेक्खेपिणु; CE पेक्खेविणु, १० E णियणयर,
10. १. C लेपिणु, २ D °णह, ३ E णव°, ४ DE °णु, ५ AC विणइ; E विरइ, ६ C गहइ;
७ ACE लइयउ, ८ DE °वंतु, ९ CE °ग°, १० CE राव, ११ E च°.
11. १. D पइ, २ AC भय.

जय थियपरिमियणहकुडिलचिहुर	जय पयणयजणवयणिहयविहुर ।	
जय समयसमयमयतिमिरमिहिर	जय सुरगिरिथिर मयरहरगहिर ।	
जय तियसमउडमणिलिहियचलण	जय विसमविसयविसविडविजलण ।	5
जय णरयविवरगुरुवडणधरण	जय समियकलुस जरमरणहरण ।	
जय दसदिसिगयजसपसैरधवल	णियेणयवलविणिहयकुणयपवल ।	
जय खमदमसमजमणिवहणिलय	गयणयलगरुय भुअणयलतिलय ।	
जय गुणमणिणिहि परियलियहरिस	जय जय जिणवर जय परमपुरिस ।	

घत्ता--जहिं णिह ण भुक्व ण भोयरइ देहु ण पंचिदियहं सुहु ।

10

जहिं कहिं मि ण दीसइ णारिमुहु तहो देसहो लेहि महु ॥ ११ ॥

12

The king listens to a religious discourse and then inquires about the fruit of the fast of Sri Panchami.

जिणदंसणेण णरणाहु तुट्टु	मुणि त्रंदिवि णरकोट्टुइं चट्टु ।	
परमेट्टिहे णिग्गय दिव्व वाय	तहिं णिसुंय तेण पंचत्थिकाय ।	
इसिवयइं पंच घरवयइं पंच	पंच वि गईउ समिदीउ पंच ।	
मुत्तीउ तिण्णि रयणाइं तिण्णि	सल्लाइं तिण्णि गारवइं तिण्णि ।	
दहभेयधम्मु लज्जीवकाय	चउविहकसाय नव नोकसाय ।	5
अणवरउ धरियदूसहवयाहं	एयारह पडिंमउ सावयाहं ।	
अंगइं वारह आयणियाइं	चउदह पुव्वइं मणि मणियाइं ।	
णाणापुग्गलसंजोयभाव	पयईरँस दरिसिय दुक्खताव ।	
आसवसंवररयणिज्जराइं	घोराइं कम्मचंधंतराइं ।	
उप्पत्ति सरीरहं जं पमाणु	सुरणरणारयमयउलहं णाणु ।	10
आउसु परिमाणविहंत्तिकरणु	गुणठाणारोहणु देहभरणु ।	

घत्ता—इय णिसुणिवि पुच्छिउ सेणिएण भणु परमेसर महु विमलु ।

विणिवारियदुक्कियदुहपसरु सिरिपंचमिउववासफलु ॥ १२ ॥

३ ABD चरण. ४ E धवल in place of पसर. ५ C जय in place of थिय.

12. १. D सुणिय. २ E omits the following three feet. ३ D^cनाउ. ४ AB एयारह; C एयारस. ५ D कम्मइं विनिवाइयाइं. ६ E परिणाम. ७ E विहित्ति°; E कदनि°.

Gotama replies. Description of the Magadha country and the town of Kanakapura.

तं वयणु सुणेप्पिणु गित्तमेण	वीराणए वोळ्ळिउ गोत्तमेण ।
जिणवरगुणगहणसुरसियजीह	सुणि सेणियराय णरिंदसीह ।
लवणणवाहिमागिरिमेरमोत्ति	एत्थु जि विक्खायइ भरहखेत्ति ।
मगहा णामेँ जणवउ वरिट्ठु	मणहरु कइकव्वसएहिँ दिट्ठु ।
पक्केहिँ कलमकणिसहिँ घणेहिँ	सुयमुहहयझणक्ष्णरवकणेहिँ ।
जहिँ खेत्तहं पयसंचारु णत्थि	उववणहिँ णिरुज्झइ रविगभत्थि ।
णगोहरोहपारोहएहिँ	हिँदोलंतीँ कयसोहएहिँ ।
जहिँ सुंदररूवावेक्खिणीए	हालिणि व णिहालिय जक्खिणीए ।
घत्ता—तहिँ पुरवरु णामेँ कणयउरु भूरिकणयकोडिहिँ घडिउ ।	

अलिकसणहिँ पीयँहिँ पंडुरहिँ उप्परि माणिक्कहिँ जडिउ ॥ १३ ॥

King Jayandhara, his wife Visalanetra and son Sridhara. A merchant comes with the portrait of a young woman,

तप्पइ दिणयरकंताणलेहिँ	णीवइँ ससहरमणिचुयजलेहिँ ।
हरियउ दीसइ मरगयँरुँए	सुक्किलउ फलिहमयवसुमईए ।
णिच्चिंदणीलकंतीए णीलु	सयमहपुरसोहाहरणसीलु ।
तहिँ णिवइ जयंधरु धरियधरणि	तेएण विणिज्जियतरुणतरणि ।
रूवेण कामु कंतीए चंडु	धणवइ धणेण विहवँ सुरिट्ठु ।
दंडेण वि वइवसु दंडपाणि	जो खत्तधर्ममगुणरयणखाणि ।
णियणेत्तोहामियहरिणणेत्त	तहो पणइणि पवर विसालणेत्त ।
उप्पणु ताह णं कुसुमवाणु	सुउ सिरिहरु अरितरुवरकिसाणु ।
सुहुं ताइं तित्थु णिवसंति जाम	एक्कहिँ दिणि थीरूवंकु ताम ।
णियरिद्धिपरज्जियवासवेण	पडु आणिउ वणिणा वासवेण ।

घत्ता—णाणामाणिक्कइँ ढोइयइं ताइं णिवेण ण जोइयइं ।

पडि लिहियइं अंगइं सुललियइं परसुंदरिहे पलोइयइं ॥ १४ ॥

13. १. AB हिट्ठु. २ CE कलवि. ३ BD रुणरुण. ४ CE °लंतय. ५ CE पीयल.

14. १. B णीमइ. २ C कुईए; E चुईए. ३ MSS. जिणिज्जिउ. ४ C °धम्म.

The king on inquiry is told that she was Prithvidevi, the princess of Girinagara.

महिवइ मणि मयणसरेण वणिउ
 णं कामभल्लि णं कामवेल्लि
 णं कामजुत्ति णं कामवित्ति
 दीसइ कुंडलपरिफुरियकण्ण
 ता कहइ सेट्ठि सिरिसुहरसाल
 सायरि तरंतु णं सुरविमाणु
 सोरट्टमेइणीमंडलीसु
 खैरकिरणणियरदूसहपयाउ
 सिरिमइदेवीआलिंगियंगु
 तहे तेण णरिंदे जणिय धूयें
 जोइवि मइं जंपिउ महरवयणु
 जोग्गउ महु पहुहे जयंधरासु
 तुहुं जाहि लण्णपिणु किं परेण

सम्माणिवि पुच्छिउ तेण वणिउ ।
 णं कामहो केरी रइसुहेल्लि ।
 णं कामवत्ति णं कामसत्ति ।
 भणु एही का कहि कासु कण्ण ।
 हउं वाणिज्जहिं गउ सामिसाल । 5
 गिरिणयरि विलग्गउ सलिलजाणु ।
 असिधाराखंडियवइरिसीसु ।
 मइं दिट्ठउ तहिं सिरिवम्मराउ ।
 णं रइए पसाहिउ सइं अणंगु ।
 पुहवीमहएवि अउव्वरूय । 10
 चंगउ णिरु णिरुवमु णारिरयणु ।
 ता भणइ जणणु मइं दिण्ण तासु ।
 अलिण्ण पउत्ते उत्तरेण ।

घत्ता--तं णिसुणिवि मइं तहे सुंदरिहे पडि पडिंविउ लिहावियउं ।

आणेपिणु एहउ पउं तुहुं अज्जु णरेसर दावियउं ॥ १५ ॥

15

10

The king sends his minister and the merchant to Girinagara and Prithvidevi is brought to Kanakapura.

ता भणइ राउ तुहुं परमसुयणु
 पुणु चवइ णिवइ दक्खवाहि झत्ति
 धरि उवरि पडंती विरहमारि
 पाहुडइं णिवइइं भूसणाइं
 चंदकसुकुभाहरणएहिं

जे दाविउ एहउ णारिरयणु ।
 पइं पारंभिउ तुहुं करि समत्ति ।
 आणहि जाएपिणु लहु कुमारि ।
 विमलइं देवंगइं णिवसणाइं ।
 पहुणा पुज्जिउ आहारणएहिं । 5

15. १. E णं सुहिल्लि; C सहिल्लि. २ E °कित्ति. ३ AE सर; B मूर. ४ DE °न्नु°. ५ BDE °व. ६ C चंगउ णिरुवमु वरणारिरयणु. ७ C लहे°. ८ DE तहिं. ९ E °विउ. १० E एहु.

16. १. ABE omit this line and open the कउवक with the next line reading ता in place of पुणु.

पट्टविउ महंतउ बुद्धिवंतु
दिट्टुं सिरिवम्मु सिरिणिकेउ
पेसहि सुय किं बहुविःथरेण

गिरिणयंरु पत्तु वणिवरु तुरंतु ।
विण्णविउ णविउ रिउजायवेउ ।
परिणिज्जउ णववहु णरचरेण ।

घत्ता--ता हयगयरहजंपाणधय छत्तइं भिच्चविलासिणिउ ।

णीहारगउरहारावलिउं कंचीदामइं किंकिणिउ ॥ १६ ॥

10

17

Description of the bride.

दोएणिविणु पट्टुणा पिहियं तणय
णिय वणिणा कणयउरहो मयच्छि
जो कतइं णहंयलि दिट्टु राउ
चारत्तु णहं एए कहांति
गुर्फइं गूढत्तणु जं धरंति
जंघाजुयलउ णउरहुंएण
वग्गइ चम्महु बहुविग्गहेण
ऊरुथंभंहिं रइघरु अणेण
कडियंलगरुयत्तणु तं पहाणु
मणि चितवंतु सयखंडु जाहि
सोहिय ससिवयणहे तिवलिभंग
थणथड्ढत्तणु पंरमाणणासु
गीवहे गइवेयउ हिययहारि
अहरुल्लउ वम्महरंसणिवासु

गय सा वरइत्तणिवद्धपणय ।
दिट्टा वरेण णं मयणलच्छि ।
महु भावइ सौ णहयरणिहाउ ।
अंगुट्टयं परमुण्णय वहंति ।
णं भुअणु जिणहु मंतु व करंति ।
वणिज्जइ णं घोसं हुएण ।
जण्हुयसंधाए परिग्गहेण ।
रेहइ मणिरसणातोरणेण ।
जं धरियउ मयणणिहारुंठाणु ।
तुच्छोयरि किह गंभीरणाहि ।
लायण्णजलहो णावइ तरंग ।
भुयजुयलउ कामुयकंठपासु ।
वद्धउ चोरु व रुवावहारि ।
दंतहि णिज्जिउ मोत्तियविलासु ।

5

10

घत्ता—जइ भउहांकुडिलत्तणेण णर सरधणुसहेण पहय मय ।

तो पुणु वि काइं कुडिलत्तणहो सुंदरिसिरि धम्मिल्लुगय ॥ १७ ॥

15

२ E णयरि. ३ ABCD °वइ. ४ ABCD दिट्टिउ. ५ C विण्णवियउ रिउवणजायवेउ. ६ E वलिहि

17. १. CDE पहिय. २ CDE कमयलि. ३ C णं. ४ AB चारत्त; D चारत्त; E चारित्तु. ५ CE

°इ. ६ C °हं. ७ CE जुएण. ८ C जण्हव; E जण्हयसंधाणु. ९ CDE खंभ°. १० D कडिलय.

११ E णिहाणु. १२ C परमणु ण तासु. १३ C सरणिवासु. १४ E °त्तणेण.

वहु पिच्छिवि हरिसिउ धरणिणाहु	सुहिं किंकरेहिं कउ लहु विवाहु ।
ठवियइं कुलदेवइं मंडवाइं	विरइयइं पुरंधिहिं तंडवाइं ।
लोणइं चडंति चमरइं पडंति	तालइं चलाइं विहंडिवि घडंति ।
पिसुणइं सुसंति सुयणैइं हसंति	हम्मंति पडह तेण जि रसंति ।
भोयणसंगे विसहैइ तलप्प	महलु वि काइं णरु करइ वप्प ।
करि कंकणाइं घरि तोरणाइं	सुणिवद्धइं णिद्धइं तिलरिणाइं ।
मंगलकलसहिं पेम्माइरुक्खु	जलसिंचिउ वहुवर दिंति सुक्खु ।
मुहवडु फेडिउ भोयंतराउ	जोर्यउ वहुमुहुं पसरंतराउ ।
मणु मणहो मिलिउ कर करहो मिलिउ	णयणह वि णयसंचारु घुलिउ ।

5

घत्ता--सा पणइणि हूई पाणपिय तहो रायहो सुहभायणहो ।

णवकुंदपुप्फदंताणणहो सिरिवहू व णारायणहो ॥ १८ ॥

10

इय गायकुमारचारुचरिए णणणामंकिए महाकइपुप्फयंतविरइए महाकच्चे जयंधरविवाहकह्णवणणो
णाम पढमो परिच्छेउ समत्तो ॥

संधि ॥ १ ॥

II

1

The King goes to the pleasure garden with the inmates of his harem.

परिणिधि सुद्धसई कलहंसगई वियसियविडविणिहाणहो ।

गयउ सणेउरेण अंतेउरेण सहं णरवइ उज्जाणहो ॥ ध्रुवकं ॥

लीलालसमयगलगामिणिहिं
कुसुमावलिपरिमलपरिमलिया
एकइं अलिकेसहिं लिहैकविउ
जलविभमसु इक णिएइ पिय
अवरइं गळंनु हंसु भणिउ
अणेकए मोरपिंनु धरिउ
अणेक चवइ लग्गेवि ण मुउं
अणेकएँ णियसई तविया
अणेकहिं पक्खपसरु करइ

आहारणइं लइयइं कामिणिहिं ।
सँद्धिहिं कयकडियलमेहलिया ।
अण्णइं कमलोवरि दक्खविउ ।
अणेक सणाहिं णियंति थिय' ।
महु गइविलासु पइं कहिं गुणिउ ।
णं मयणवाणपत्तणुं फुरिउ ।
मायंदकुसुममंजरिहे सुउ ।
कलयंठि लवंती वेहविया ।
थंलमाणु य पक्खिणि वज्जरइ ।

घत्ता--अरिवरसिरिहरहो पालियधरहो सरि जलक्रील करंतहो ।

वालमुणालभुया सिरिवम्मंसुया चलिय पासि जा कंतहो ॥ १ ॥

2

Prithvidevi dazzled by the splendour of her rival's entourage.

पंथे पयट्टाइं
जयसिरिणिवासाइं
जिगिजिगिजिगंताइं
पहरणइं फुरियाइं
गयउलइं मंथरइं

ता तीए दिट्टाइं ।
किंकरसहासाइं ।
खग्गाइं कुंताइं ।
हयउलइं तुरियाइं ।
दाणंनुणिउद्धरइं ।

1. १ A also reads कामिणिहिं. २ CD वेद्धिहिं. ३ E ल्ह°. ४ E पुत्तेण. ५ E लग्गे ण मुउं
६ E°हि. ७ E°कहि. ८ E घणमाणु. ९ ABE °म्सु.

2. १ AE णिम्भरइं.

धवलाइं हरियाइं	छत्ताइं धरियाइं ।	
चिंधाइं चलियाइं	चमराइं घुलियाइं ।	
भुवणयलपूराइं	वज्जंति तूराइं ।	
कयमयणपक्खाइं	विलयाण लक्खाइं ।	
सिंगारवंताइं	दट्टूण जंताइं ।	1
चोज्जं गया सा वि	भणिया सही का वि ।	
एसा सिरी कस्स	दणुयस्स मणुयस्स ।	
लच्छीसहायस्स	रायस्स णायस्स ।	
कहियं वयंसीए	रिद्धी सव्वंतीए ।	
उज्जाणजत्ताए	सुविसालणेत्ताए ।	1
ता रायउत्तीए	खर णीससंतीए ।	
ससिबिंघवधवलम्मि	णियवयणकमलम्मि ।	
करयलइं णिहियाइं	लौयणइं पिहियाइं ।	
घत्ता-- सुंक्खइं दुज्जणहं णिय सज्जणहं दुक्खइं उवरि पलोद्धं ।		
जेहिं णिहालियइं णयणइं पियइं ताइं किं ण हलि फुट्टइं ॥ २ ॥		2

3

...सरा ।

Feeling jealous she goes to the temple instead of ...

इणं सा भणंती	खरं णीससंती ।
कसायं सहंती	विसायं वहंती ।
णहालग्गकूडं	हयाणंगपीडं ।
जिणाणं पसत्थं	घरं धत्थदुत्थं ।
गया पीलुलीला	सुंघम्मा सुसीला ।
रिसाणं वरिट्ठो	तहिं तीए दिट्ठो ।
कयाहिंदसेवो	जिणो देवदेवो ।
असंगो अभंगो	जहाजायल्लिगो ।

2. २ DE सवित्तीए. ३ E उज्जाइं जत्ताइं. ४ E सुविलास°. ५ CE नोक्कर°. ६ AB पणोदट्टं: C पल्लट्टं.

3. १ E स°.

दुहाणं विणासो	सुहाणं णिवासो ।
गुणाणं णिसेणी	णयारूढवाणी ।
तमाणं पईवो ^२	तवाणं पहावो ^३ ।
अगाओ अपाओ ^३	सयासुद्धभावो ।
सयाणंतणाणी	जसुप्पत्तिखोणी ।
जल्लोलभंगो	सिरे णत्थि गंगा ।
गले णत्थि सप्पो	मणे णत्थि दप्पो ।
करे णत्थि सूलं	विसालं कवालं ।
उरे मुंडमाला	ण सेलिंदवाला ।
अहाणं रउट्टो	तुमं देव रुट्टो ।
इसी मोक्खगामी	तुमं मज्झ सामी ।
कुंडं देहि वोही	विसुद्धा समाही ।

घत्ता—वंदिवि परमजिणु कुडिलेण विणु मुद्धए^१ तवसिरिकंतहो^{१०} ।
 पयणयवासवहो पिहियासवहो कय पणा^{११} भयवंतहो ॥ ३ ॥

4

Sage Pihitasrava foretells her the birth of a son, and delivers a religious discourse.

इति ^१ पण्यपसह करइ ^२ ...	तुह धम्मवुद्धि संभवउ सुए ।
ता देविप णिदिउ अप्पणउ	उज्जउ खलरिद्धिपलोयणउ ।
अम्हारिसु मुणिवर मलहरणु	भणु अत्थि णत्थि महु तवयरणु ।
गुरु पभणइ म करि विसाउ तुहुं	पेक्खेसहि ^४ अगइ पुत्तमुहुं ।
णियसिरि किं किर मणंति णरा	णवजोव्वणु णासइ एइ जरा ।
उप्पण्णहो दीसइ पुणु मरणु	भीसावणु तुक्कइ जमकरणु ।
सिरिमंतहो घरि दालिइउउ	पइसरइ दुक्खंभारुव्वभडउ ।
अइसुंदररुव्वे रूउ ल्हसइ	वीरु धि संगामरंगि तसइ ।

२ E °ओ. ३ E °वो. ४ E °जसुणक्खणाणी. ५ CE °तुंगा ६ AB ण कंठेण माला; D °
 for मुंड. ७ AB इमी. ८ ABD वरं. ९ C मुद्धिए; E बुद्धिए. १० AB सच्चारित्तहो. १
 E पणयणयवासहो. १२ E °म.

4. १ AB इति जं. २ C °द्धि°; B also has हेह°. ३ E °च°. ४ E °सइ. ५ ABD °वंत°
 ६ ABD °क्खु. ७ ABCD अयि; E अइ सुंदरि.

पियमाणुसु अण्णुं जि लोउ जिह	णिण्णेहेँ दीसइ पुणु वि तिह ।	
णियकंतिहे ससिर्विणु वि ढलइ	लायणु ण मणुयहं किं गलइ ।	10
इह को सुत्थियउ को दुत्थियउ	सयलु वि कम्मण गलत्थियउ ।	

घत्ता—लच्छि सयज्जयर सेवंति णर एत्थु को वि णउ राणउ ।
 भयभीसिउ रुयंइ जीधिउ मुँयइ पडु दीणेण समाणउ ॥ ४ ॥

5

She then returns to the palace. The King, during his sports, is reminded of her

तओ मुणिंदजंपियं	मणे वरं थिरं थियं ।	
सुतारहारपंडुरं	गया सई समंदिरं ।	
णिवद्धणीलतोरणं	विचित्तमत्तवारणं ।	
रसंतमत्तवारणं	दिवायरंसुवारणं ।	
सुहंम्मभित्तिपिंगलं	अण्यगेयमंगलं ।	5
तहिं सिणिद्धवणिगया	परिंदविंदवणिगया ।	
कइंदविंदवणिगया	सुहासणे णिसणिगया ।	
वणे पडु पडिडुओ	सरोवरं पडिडुओ ।	
पलोइयं सरोरुहं	वियंभियं पियामुहं ।	
पहंतरं णिहालितो	ण जंपेण णरेसरो ।	10
विलासिणीहिं सित्तओ	णिमीलियंच्छिवत्तओ । re-garden	
थिओ वियारवज्जिओ	ण णीससंतु लज्जिओ ।	

घत्ता—णीलुप्पलपहओ हरिसहो ण गओ णरवइ णियमणि भावइ ।
 जियकलहंसिणिय पियभासिणिय पुहविदेवि किं णावइ ॥ ५ ॥

6

Being informed of the incidents by a servant, he goes to the temple and thence to the palace, and learns from her about her temple-visit.

इय जा णिवहियवउ जाणियउ	ता केण वि भिवेँ भाणियउ ।
जोएवि सवत्तिहे हत्थिहउ	चंचलहयवरसंदणमुहउ ।

८ C पियमाणु मुण्णु अ जे; ९ E रोवद; C कयद. १० E सुवद.
 5. १ E °हेम. २ E परिंदवणिग्गिगया; D °मणिगया; B परिंदवद°. ३ C वदिगया. ४ E omits this foot. ५ E जंपेण. ६ E °अच्छिपत्तओ.

परसिरि ण सहंति^१ दुरियहरहो
 ता महिवइ चित्ति चमक्कियउ
 इय चित्तिवि णिग्गउ सरवरहो
 जिणु हियवइ किं तहो पइसरइ
 देउं वि णउ वंदइ मूढमइ
 तहिं दिट्ठउ कंतहो मुहकमलु
 किं सररुहु णं णं खणविलइ
 बुज्झिउ सपसाउ मँणिगियउ
 पहु पभणइ रमियसउणिगणहो
 ता वालए उत्तरु भासियउ
 वंदिउ जिणमंदिरे जिणधवलु
 लब्भंति गामपुरपट्टणइं
 लब्भइ पियमाणुसु भवि जि भवे
 पर इक्कु ण लब्भइ जिणवयणु
 जह पावपसत्तहो सुहसयणु
 चउगइगयदुक्खलकख सहिवि

घत्ता—जेण ण तवचरणु किउ दुहहरणु विसए ण मणु आँउंचियउ ।
 अरुहु ण पुज्जियउ मलवज्जियउ तँ अप्पाणउ वंचियउ ॥ ६ ॥

7

They both visit the sage again to reassure themselves about his prophesy regarding the birth of a son.

अण्णु वि विहियासउ परममुणि
 तहिं गिसुणिउ होसइ मज्जु सुओ
 तं^१ गिसुणिवि णरवइ हरिसियउ
 अण्णहिं दिणे मउलियणेत्तियए

तहो वयणविणिग्गय दिव्वज्जुणि ।
 परवलदलवट्टणु पीणभुओ ।
 अच्छइ पुहवीपियभोयरउ ।
 देविए पल्लंकि पसुत्तियए ।

6. १ AB सहंत. २ E जिणमंदिरहो. ३ ABCD देव°. ४ E अणंगि°. ५ AB omit this
 and the next. ६ C °यरणु. ७ E आवं°.

7. १ AB omit this line.

अवलोइउ सिविणइं मत्तकरि	णहकुलिसकोडिहयहत्थि हरि ।	5
रयणायरु भीयरु चलमयरु	ससि दिणयरु वियसियकमलसरु ।	
सुधिहाणइं कंतहो भासियउ	तेण वि फलु ताहे पयासियउ ।	
तुह होसइ तणुरुहु धरियणर	जो भुंजइ सुंदरि सधैरधर ।	
पुणरवि संदेहहणैणमणइं	जिणहरु गयाइं विणिण वि जणइं ।	
पणविवि पयाइं अटुगुंछियउ	पिहियासउ जइवरु पुच्छियउ ।	10

घत्ता—जइवरु गलियमल्लु सिविणयहो फलु णिववहुवरहो पयोसइ ।
माणिणिहिययहरु सिसु कुसुमसरु तुम्हहं दोहिं मि होसइ ॥ ७ ॥

8

Reassurance of the sage and the birth of a son.

णीरंधसंधिवंधैहो ल्हसिउ	तहो चरणंगुट्टण पुंसिउ ।	
विहडेसइ वज्जकवाडु खणे	इय सहसकूडजिणवरभवणे ।	
णिवडेसइ वाविहें पुरिसवरु	रंगंतु जंतु पसरंतु करु ।	
सिरि करिवि धरेव्वउ विसहरेण	केण वि दिव्वेण विहुरहरेण ।	
णियतेयणिहयैसोदाभिणीहिं	कीलेसइ णायफणामणीहिं ।	5
ता हरिसजलोहें सिंचियइं	देवीणिवाइं रोमंचियइं ।	
उप्पणुं व मणिणउ पुत्तु मणे	आणंदु पवट्टिउ सयलंजणे ।	
मुणिवयणें णयणाणंदिरहो	आयाइं वे वि णियमंदिरहो ।	
पुण्णाहिउ पुण्णसमायारिउं	ज्जणणिहे तुच्छोयरि अवयरिउ ।	
सिंपिहे मुत्ता इव संकमिउ	पुहईण उवरि वाहारहिउ ।	10
दीसइ आवंडुरु मुहकमल्लु	णं णंदणजसपसरें धवल्लु ।	
जायइं णिवडणभयकयदुहइं	दुज्जणथणांहं कसणइं मुहइं ।	

घत्ता—अत्थु व कइमईंहे चिरु देवईंहे दामोयरु व जसालउ ।

सिवपविपे जिणु व खंतिपे गुणु व उप्पणउ तहो वालउ ॥ ८ ॥

२ D सयल°. ३ ABD संदेहाणण°.

S. १ ABDE नीरंधबंधसंवहो. २ C फुसिउ ; ३ CE णिहिय. ४ ABCD °दिहे. ५ E उप्पणिउ मणिणउ. ६ E °लु. ७ E °समाणियउ. ८ C सोहम्मविनाणहो अवयरिउ. ९ ABDE cmit. this line. १० E °थणाइं. ११ E °हिं. १२ E °कहिं. १३ E °एव्वं १४ ABD °दि. १५ C तहे; E तहि.

The son's birth celebrated.

सुंदरगहणयणणिरिक्खियउ	वहुचंजणलक्खणलक्खियउ ।
णं जणिउ अहिसए धम्मं परु	किं वण्णमि णंदणु कुसुमसरु ।
मलरहियइं दस वि दिसाणणइं	पप्फुल्लइं फलियइं काणणइं ।
महुसमउ वियंभिउ वणि जि वणे	संतोसु पवड्डिउ जणि जि जणे ।
णाडयँरसु पसारिउ णरि जि णरे ५	जयपडहु पवज्जिउ घरि जि घरे ।
रिसिहिं वि हियवउ रइरंजियउ	सोहग्गु सच्चपुरे पुंजियउ ।
कोईलकुलकलयलु उच्छलिउ	विरहियणु विरहजलणंइं जलिउ ।
भमरार्चलि सुमहुरु रुणुरुणइ	संरंधणुंजीया इव झणझणइ ।
सहुं मंगलधवलुव्वासिणिहिं	णच्चिउ सविलासु विलासिणिहिं ।
दीणइं दाणेणाणंदियइं	मुक्कइं वंदिग्गहवंदियइं ।

घत्ता—सरसइ मुहकमले थिय भुयजुयले जयसिरि अजियमहंतहिं ।

उरि सिरि अवयरियं वालहो तुरियं कित्ति वि भमंइ दियंतहिं ॥ ९ ॥

Miracle of opening the door by the child.

सुकलाकलावगहणेकरउ	गउ बुंद्धिहिं णं सिंसुससहरउ ।
मायापियरइं दुक्कियहरइं	मणिकलससमुहदप्पणकरइं ।
उवणियघंटाचामरधयइं	अण्णहिं दिणि जिणभवणहो गयइं ।
तहिं कुलिसकवाडु गादु पिहिउं	को विहडावइ देवै णिहिउ ।
किर धम्मु करउं कंताइ सहुं	आगमणु णिरत्थउ हुयंउ महुं ।
आयहं वि ण दीसइ जिणहं मुहु	णरणाहदो मणे उप्पणु दुहु ।
जिणवइमुहुं पइं मुहु पियहे मुहु	ण वि दिट्ठउ जेण विइणु सुहु ।
तं जोइउ इह परलोयगइ	तहो सो भत्था इव णीससइ ।

9. १ E विजण°. २ E जणियउ हिसए. ३ E धम्म°. ४ A णाडइ. ५ E णारिजणे. ६ E कोयल°
७ C °णं. ८ E °उलि. ९ C सुर°. १० B °जीयारव. ११ E °लु. १२ E °यउ. १३ E
तुरिउ. १४ C भवइ.

10. १ ABD सवला. २ E °रिउ. ३ C पुट्टिहिं. ४ CD संख; E समुख दप्पणु. ५ E °यउ.
६ BC दइवै. ७ C हुवउ. ८ CE मि. ९ E लोविउ; C णर जीविउ D णउ जीविउ.

रिसिवयणपवंधुं विवेइयउ
तापं तहो पाएं ताडियउ

इय चिंतिवि सिसुं उच्चाइयउ ।
सहसा कवाहु उगघाडियउ ।

10

घत्ता—णउ डसियाहरउ भूमंगुरउ णउ कुसुमसरेण परज्जियउं ।

दिट्ठउ जिणवयणु थियसमणयणु कामकोहभयवज्जियउं ॥ १० ॥

11

Hymn to the Jina.

णरिंदेण णाइंददेर्विंदवदो
महापंचकल्लाणणाणाहिणाणो
पहूणं पहू तुंगसिंहासणत्थो
विमुक्कामरीपुण्फवुट्ठीसुंयंधो
विरेहंतसेयायवत्तो विदोसो
फुरंतैक्कभामंडलो भूरिसोहो
तओ तेण दिट्ठा कुमारेण वावी
पहाणिद्धमाणिक्कसोवाणगम्मा
मणोहारिणी कामएवस्स लीला
पिहूहेमपायारहित्तंधयारा

थुओ देवदेवो अणिंदो जिणिंदो ।
सया चामरोहेण विज्जिज्जमाणो ।
सभासासमुब्भासियत्थो पसत्थो ।
अलं दुंदुहीरावपूरंतरंधो ।
असोयंहुभासीणपक्खिदघोसो ।
असंगो असण्णो अलोहो अमोहो ।
असामणतोथा तडारूढदेवी ।
विवुउंत्तपोमावलीरावर्म्ममा ।
फणीणं रसासारपारद्धकीला ।
सुरालत्तगेया अणेयप्पयारा ।

5

10

घत्ता—रहसारूढएण रईरूढएण चहुंयं मउ विरइज्जइ ।

हंसं हंसिणिहे सरवासिणिहे भिसु चुंचुए जहिं दिज्जइ ॥ ११ ॥

12

Miracle of the child's falling into a well and being held up by a serpent.

तहिं तुंगपीणपीवरथणिंहिं
जलु जोयंतिहिं गयगामिणिंहिं
णिवडंतु कुमारु णियंच्छियउ

कडिसुत्तविलंविरेक्किणिंहिं ।
करकमलहो वियलिउ कामिणिंहिं ।
अहिणा सीसेण पडिच्छियउ ।

१० ABCD °बंध. ११ C सुउ. १२ ABD °जिउ.

11. १ C सुंधो. २ ABC °बंधता°. ३ DE पत्तणो. ४ B अलेहो. ५ B विलसंत; D वियसंत
६ D राय°. ७ C °लुत्त°. ८ AB ए ९ D चाटयमउ. १० A वियमा°.

12. १ E °णीहि. २ C णियट्ठियउ.

उद्दुद्दुमुक्कसलिलावलिहिं
णिवडंतहो तहो सिरमणिणहर
थिरदेहणालि फणर्वलयदलि
उवविट्टउ सुंदर वीरंमइ
विसहरमत्थयररणए थियउ
सिसु मण्णइ अवर वि एहु सिसु
पाणियलें मुहदाडउ फुंसइ

सोहतउं फणंपवंगुलिहिं ।
फणिद्रइवें णं उड्डियउ कहं ।
जले उग्गामियइं पण्णयकमलि ।
विलसइ विहसइ रंगइ रमइ ।
अप्पउ पेक्कइ पडिर्विवियउ ।
वोह्वावइ ण मुणइ विसमविसु ।
णाएं सहुं किं पि चवइ हसइ ।

धत्ता—हाहारउ गुरुउ तो ज्ञात्ति हुउ वाविहिं विहिणा णडियउ ।

णयणसुहावणउ णरवइत्तणउ सम्पहो उपरि पडियउ ॥ १२ ॥

13

Alarm at the news and astonishment at the miracle.

तं णिसुणिवि विलुलियमेहलिय
धाइय रोवइ पत्थिव्वरिणि
हा पुत्त पुत्त तामरसमुह
वहुदुक्खसयाइं सहंतियए
इय पमणिवि मरणु जि चित्तियउ
महपविप कुवल्लयलोयणए
धाकुंभत्थल मज्जांति गय
केत्तिउ वण्णिज्जइ धम्मफलु
देवोहिं देविहे आयर विहिउ

पुहईमहएवि विसंहुलिय ।
णियकलहविओइय णं करिणि ।
हा पुत्त पुत्त किं हुयउ तुह ।
पइं विणु किं मइं जीवंतियए ।
अप्पाणउ तित्थु जि व्रत्तियउ ।
हाहारउ उट्टिउ परियणए ।
जहिं तहिं वि सुविहि सुरवरहि कय ।
गंभीरु वि थियु आजाणु जलु ।
णंदणु पुज्जिवि अंकइं णिहिउ ।

धत्ता—संजमु तवचरणु णियमुद्धरणु धम्मु जि मंगलु वुत्तउ ।

जसु जिणधम्मु मणे तहो दिणि जि दिणे सुर वि णमंति णिरुत्तउ ॥ १३ ॥

14

The child is adopted by the Naga who takes him home.

जणणेण पयावंधुरु सुदिंसु
हक्कारिउ वित्थारिउ पणउ

देवोहिं वि णायकुमारु सिसु ।
फणिणा पडिवण्णउ णियतणउ ।

३ D °द. ४ E फणि. ५ This line and the following are defective in C.

६ ABC °वयण°. ७ D वार°. ८ E पुसइ.

13. १ E °द°. २ E धायइ. ३ E घट्टि°. ४ E देवचहिं देविचहिं.

आहरणइं माणिमयकच्चुरइं	दिण्णइं देवंगइं अंवरइं ।	
मंदारकुसुमवरमालियउ	गुमुगुमुगुमंतभमरालियउ ।	
चमरइं छत्तइं संजोइयइं	अहिअंकइं चिंधइं ढोइयइं ।	5
धररंधि समंदिरु दैरिसियउ	भणु किं ण पुण्णवंतहो कियउ ।	
जणणीहिं व थणमुहदाइणिहिं	उच्चाइउ वालउ णाइणिहिं ।	
वंदिउ परियंचिउ किण्णरिहिं	संभासिउ सुरवरसुंदरिहिं ।	
पुणु पुणु जोइवि णेहज्जियउ	णंदणु णापण विसज्जियउ ।	
णिहइवहो सुहि वंकइ वयणु	दइवेण कालसणु वि सैयणु ।	10
णिउ पिउणा पुरु थिउ माउहैरे	गयकालए पुणु वासरे पवरे ।	

घत्ता—धवलहिं मंगलहिं हयमदलहिं णं णरु दोण्णिवासहो ।

सिसु विसहरहो घरु णिउ महिविवरु पुप्फयंतजिणदासहो ॥ १४ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुप्फयंतविरइए महाकच्चे
णायकुमारसंभवो णाम दुइज्जो परिच्छेउ समत्तो ॥

॥ संधि ॥ २ ॥

III

I

Nagakumara is taught various sciences and arts.

सिद्धं षमह भणेवि अट्टारह लिविउ भुअंगउ ।

दक्खालइ सुयहो सिक्खइ मेहावि अणंगउ ॥ ध्रुवकं ॥

दुवई—कालक्खरइं गणियइं गंधव्वइं वायरणाइं सिक्खिउ ।

सो णिच्चं पढंतु हुउ पंडिउ वाएसरिणिरिक्खिउ ॥

छंदालंकारइं णिगंठइं

जोइसाइं गहगमणपयट्टइं ।

कव्वइं णाडयसत्थइं सुणियइं

पहरणाइं णीसेसइं गुणियइं ।

पडहसंखवरतंतीतालइं

अव्वसियइं वज्जाइं रवालइं ।

पत्तपुप्फणाणाफलछेज्जइं

हयगयविंदारोहणविज्जइं ।

चंदवलइं सरउययविहाणइं

सत्तभउमपासायपमाणइं ।

तंतइं मंतइं वरवसियैरणइं

वूहविरयणइं पहरणहरणइं ।

सिप्पइं सवियप्पइं माणि णिहियइं

चित्तइं चित्ताभासइं लिहियइं ।

इंदजालु रिउथंभणु मोहणु

विज्जासाहणु जणसंखोहणु ।

णरणारीलक्खण भूसणविहि

कामुयविहि सेवाविहि सुहणिहि ।

गंधजुत्ति माणिओसहजुत्ति वि

सिक्खिय तेण णरेसरवित्ति वि ।

घत्ता—किं जडमाणवहिं सुरवरु सविसेसु वियाणइ ।

विसहरु वम्महहो पवरत्थु सत्थु वक्खणइ ॥ १ ॥

2

Instructions in Politics.

दुवई—होई समुज्जवेण सुसहाएं दरिसियच्छत्तहयगया ।

अलसंतेण पिसुणजणसंगे णासइ रायसंपया ॥

1. १ D दि°. २ C °उअय; E उवइ. ३ E °वरण°. ४ E मणुअसह°.

ते बुद्धा जे सुयण सलक्षण
 बुद्धि बुद्धसेवाइ पचहुइ
 मंते अंतरंग वहिरंग वि
 वाहिररिउखण महिमंडलु
 अन्तररिउवग्गविणासणु
 विणपं इंदियजउ संपज्जइ
 एहउ अप्पलद्धि वणिज्जइ
 दुट्ठहो परिपालणु जहिं किज्जइ
 ण मिलइ रायलच्छि अहंगारहो
 हुंतु अणत्थु घोरे वंचेवउ
 धम्मं विणु ण अत्थु साहिज्जइ
 कज्जणासु कैज्जु ण विरइज्जइ

सत्थकम्मविसएसु वियक्षण ।
 सो पंचंगु मंतु परियड्ढइ ।
 रिउ जिप्पंति त्रिइणकुसंग वि ।
 सिज्जइ णरणाहहो चित्तियफलु ।
 हवइ णराहिउं विणयविहूसणु ।
 वसणु ण इक्कु वि तहो उप्पज्जइ ।
 धम्मार्हम्मु वि परियाणिज्जइ ।
 सो अहम्मु जाहिं साहु वहिज्जइ ।
 जाइ अहम्मं णिउ तंवारहो ।
 अत्थु णरेसरेण संचेवउ ।
 तं असक्कु णिद्धम्मु ण जुज्जइ ।
 कुलमइहीणु मंति ण थविज्जइ ।

5

10

घत्ता—कामाउर सरस णउ जोग्गा घरिणिनिहालणे ।

15

रंणे कायर मणुय णउ तिकखपक्खपरिपालणे ॥ २ ॥

3

Instructions in Politics (continued).

दुवई—जो धणलुद्धु धिवइ धणकज्जे हुयवहे धिवइ इंधणं ।

सो वल्लरियाए हो सुहय विडालहो देइ वंधणं ॥

दुट्ठभिच्चपोसणु विहुरायरु
 भाविज्जइ बहुगुणगरुयत्तणु
 गुणणिहिपुरिसु परिक्खिअधि धिप्पइ
 सहवासेण सीलु बहुकाले
 आलावेण बुद्धि जाणिज्जइ
 परकज्जु वि णियकज्जु वि लक्खहि

होइ वसिहुं वसणे लग्गतरु ।
 गुणधणुरापं रंजिज्जइ जणु ।
 कज्जधुरंधरु धुरहिं णिहिप्पइ ।
 वयहारेण सउत्तु गुणाले ।
 संगरेण धीरत्तु मुणिज्जइ ।
 अद्धक्खु वि अवरहिं परिक्खहि ।

5

2. १ ABCDE सं. २ ABE 'व. ३ CE 'लहु. ४ C 'धम्म. ५ B 'संगरेण; CE 'मिक्खे;
 D 'संगारहो. ६ E 'सेचिवउ. ७ CE 'कज्जु वि ण 'रकर. ८ E 'केण. ९ E 'वि',
 १० CE 'रण'.

3. १ C 'व'. २ CE 'विहितु: A 'वमित्त. ३ E 'वहुवहुत्त'. ४ C 'व.

कम्मसुद्धि णिग्गहु वि अणुग्गहु	पँडिणिहि पडिविहाणु बुहसंगहु ।
उवसग्गु वि हवंतु णासिज्जइ	परियणु दाणं संतोसिज्जइ ।
सत्तिहिं तिहिं विवरणु सुसइत्तणु	अवरु वि करहि गरुयहिययत्तणु ।
चवलत्तणु अयाँलिचारित्तणु	मेल्लहि दिट्ठिं कामकामित्तणु ।
मुयसु णिसीह कुपुरिसहं संगमु	होइ तेणं भीसणु वसणागमु ।
हरिसु माणु मउ कामु वि कोहु वि	जिणसु हणसु संजायउ लोहु वि ।
सत्तु मिच्च मज्झत्यु विवेयहि	मयरद्धयवसणइं विच्छेपँहि ।

वत्ता—मज्जुं धिलासिणिउ मिगमारणु जूयारत्तणु ।

धणदूसणुं मुयहि णिहुवरयणु दंडकरसत्तणुं ॥ ३ ॥

4

Nagakumara attains Youth.

दुवई—इय सो विसहरिंदमुहवियलिउ करिकरदीहदढभुओ ।

सत्यु सुणंतु संतु संजायउ विउससिरोमणी सुओ ॥

पुरिससीहु णवजोव्वणे चडियउ	णाइं पुरंदरु सग्गहो पडियउ ।
अवसणु सच्छु अरुसणु सरउ	पवरवलालउ जुत्तायारँउ ।
दूरालोइ य दीहरसुत्तउ	बुद्धिवंतु गुरुदेवहं भत्तउ ।
सोमु अजिभच्चि कयदाणउ	थूललक्खु पुरिसोत्तमुं जाणउ ।
अइपसत्यु णिज्जियपंचिदिउ	थिरु संभरणसीलु बुहवंदिउ ।
सोहइ वट्टुलपणिपवट्टहिं	उण्णयपायपुँट्ठिअंगुट्टहिं ।
उण्णयविट्ठियणं भालयलें	उण्णयभुयसिहरहिं वलपवलें ।
तंवतालु तंथिरजीहादु	तंवणयणु तंथिरकरकमयलु ।
तंवाहरु सुतंवणहमंडलु	णिद्धदंतपंतीं सियणहयलु ।
इक्केकरोम हेमवणुल्लउ	लिंगकंटजंघहिं मडहुल्लउ ।

५ AB पडिणिहिहि; C पणिहिहि. ६ A सत्तिहिं विवरणु सुसयणसत्तणु. ७ C अयाल°. ८ D धिट्ठ.

९ C ताण. १० ABD विच्छोय°. ११ ABDE°ज. १२ E धणहरणु वि. १३ E फरुसत्तणु.

4. १ C सत्य. २ D अविसणु. ३ ABD °रिउ; C °यरउ. ४ AB °सोत्तम; C °सुत्तम.

५ D वट्टुलु; E वट्टल. ६ ABCD पट्ठि. ७ CE °कंती. ८ C होम.

णाहिसोत्तुघोसैं गंभीरउ उरयलि कडियलि पविउंलधीरउ ।
 पत्तलपेड्डु मज्जे संकिण्णउ दीहवाहु समसंगयकण्णउ ।
 णासैं णिज्जियचंपयहुल्लउ णीलणिद्धमउलियंघम्मिल्लउ । 15

घत्ता—पेक्खइ जहिं जहिं जे जणु तहिं तहिं जि सुलक्खणभरियउ ।
 वण्णइ काइं कैइ जगे वम्महु सइं अवयरियउ ॥ ४ ॥

5

Arrival of Panchasugandhini at the palace with her two daughters,
 in search of a divine lute-expert.

दुवई—णं लावण्णपुंजु णं ससहरु णं गुणरयणरइयउ ।
 णं पुरवरसिरीए णरवरतणु सग्गाविलासु लैइयउ ॥

तायणिहेलणे णायणिहेलणे अच्छइ जाम सयलसुहभायणे ।
 ता गुणगणणिहि णेहणिवंधिणि पायडणामैं पंचसुयांधिणि ।
 आगय तेयतोयविच्छुलियहिं सहियसहिय विहिं दिह्णिदिलियेहिं । 5
 वालमराललीलगयगामिणि रायदुवारि परिट्टिय कामिणि ।
 भणइ एत्थु पुरे अत्थि ण पंडिउ को वि सरासइए णंउ मंडिउ ।
 गरई लहुई तणय ण लक्खइ वीणावज्जु को वि ण परिक्खइ ।
 ता विहसिवि वोल्लिउ पडिहारैं कुलहरु भूसिउ णायकुमारैं ।
 सूहउ सरसु सुरु सुललियवुहु मंदरधीरु हंदससहरमुहुं । 10
 तुह धीयहे गुरुत्तलहुयत्तणु सो जाणइ वीणाविउत्तत्तणु ।
 ता पहुभवणि पइट्ठी सुंदरि णं णवकमलोयरि इंदिदिरि ।
 पणविउ राउ ताए सहुं धीर्यहिं पणवियसीसहिं विणयविणीर्यहिं ।

घत्ता—वइयरु भासियउ सिरिमयरकेउ पच्चारिउ ।

तुहुं जाणउ कुसलु जाणयंसहहिं समोरिउ ॥ ५ ॥ 15

९ ABCD °लु १० ABD °णिय, ११ D कई.

5. १ AB राइउ, २ B ला°, ३ A णवणागंदणे, ४ E दिसें दिहियहिं, ५ C जो ३ AB'D °लु,
 ७ E जाणिय.

Nagakumara pleased her by his cleverness. Her two daughters Kinnari and Manohari fall in love with him.

दुवई—चवइ धरिस्तिणाहु का गुरु का लहुई भुअणसुंदरी ।

भणु भणु वप्प देव कंदप्प मणोहरि किं व किण्णरी ॥

दिट्टिए जिणइ स सस लहुआरी	कहइ मयणु किण्णरि गरुयारी ।
पुणु सरजाइभेयसंजुत्तउ	आलाविणिवज्जउ आढत्तउ ।
दोहिं मि वहिणिहिं पीणपओहरि	चारु भणिय तहिं तेण मणोहरि ।
सइं पच्चक्खु मयणु अवलोइउ	दोहिं मि णियहियउल्लए ढोइउ ।
सल्लियाउ मयरद्धयवोणेहिं	विणिण वि कह व ण मुक्कउ पाणेहिं ।
गंधिनियए णियाउ णियहम्महो	तोरणल्लडरंगावलिरभमहो ।
जलसिचणु पवुड्ढि धुउसासहो	चंदणु इंधणु विरहहुयासहो ।
आहारु वि हारु वि ण वि भावइ	कमलु कमलवंधु व संतावइ ।
चंदजोण्हं सिहिसिह णं दुक्की	घित्तजलइ जलंति व मुक्की ।
चामरवाउ वाउ णं लग्गउ	पियउरंमइणु मग्गइ लग्गउ ।
कोइलसरु सरु मारहो केरउ	साहारउ जीयासाहारउ ।
लच्छिंविणोउ वि इक्कु ण रच्चइ	तरुणीजुंयलें जणणि पवुच्चइ ।

यत्ता—पयपंकए पडिवि दक्खालिवि णेहु अहंगउ ।

आणहि अभिम लहु सो णायकुमार अणंगउ ॥ ६ ॥

Nagakumara marries the two damsels by the advice of his father.

दुवई—अच्चो विणु पिण्ण कहिं जीविउ दिण्णसंवण्णभोयणे ।

आणहि तुरिउ गंपि सो सहुउ सिस्सुसारंगलोयणे ॥

तं णिसुणेप्पिणु चलिय विलासिणी	कमकलहंसघोस णं हंसिणि ।
गय रायालउ णं रायावलि	रायहो अग्गइ चवइ कयंजलि ।

6. १ CD आलावाणि. २ E आलो°. ३ E °वाणिहिं° ४ MSS पाणिहि. ५ E धुअ°. ६ C जुण्ह. ७ E उरु°. ८ E जीवा°. ९ E विणोउ एकु णउ रच्चइ. १० C °जुअलें; E जुवलें. ११ E अणणउ.

7. १ CE सुवण्ण.

अज्जु परए भो णरवरसारा	कण्णाजुयलउ मरइ भडारा ।	5
तुह लहुसुयविरहें णं छित्तउं	ण जियइ एवहिं मरइ णिरुत्तउ ।	
कामएउ णियहियवए भाविउ	ता राएं कुमारु कोक्काविउ ।	
भणइ पुत्तु किं कुलु जोइज्जइ	अकुलीणु वि थीरयणु लइज्जइ ।	
उत्तमवेसइं दीसहिं सोम्मइं	महिणाहु वि पायगें हम्मइं ।	
सुद्धचित्त वेस वि कुलउत्ती	म करहि सुंदर उत्तपडुत्ती ।	10
जिणपयपंकयमहुयरु दीसहि	तुहुं कारुणवंतु मं भीसहि ।	
कण्णाजुयलु मरंतउ रक्खहि	तरुणं तिरिच्छच्छाहिं णिरिक्खहि ।	
ता कुमारु पडिजंपइ चंगउ	एंतु पियाउ समप्पमि अंगउ ।	
जुत्ताजुत्तउ गुरुयणु जाणइ	सिसु दिण्णउ पेसणु संमाणइ ।	15

घत्ता—ता रोमंचियए आणेप्पिणु णेहविहिण्णउ ।

पंचसुअंधिणिए धीयउ कंदप्पहो दिण्णउ ॥ ७ ॥

8

Water-sports of Nagakumara. His mother's exit to meet him, but her rival arouses the suspicions of the king against her.

दुवइ-मंगलतूरभेरिणिग्घोस वहिरिउ गयणमग्गउ ।

रइपीईउ वे वि णं कुमरिउ मणसियकरे विलग्गउ ॥

अण्णहिं दिणि वरु सेविउ घरिणिहिं ^३	सरे पइट्टु करि विच सहुं करिणिहिं ^३ ।	
पणइणि परिमिण्ण वित्थारें	सलिलकील पारइ कुमारें ।	
गयणिवसणं तणु जले विहक्कावइ	अट्टम्मिल्लु का वि थणु दावइ ।	5
पउमिणिदलजलविंदु वि जोयंइ	का वि तहिं जि हागवलि टोयंइ ।	
का वि तरंगहिं तिवाल्लउ लक्खइ	सारिच्छउ तहो सुहयहो थक्कइ ।	
काहे वि महुयर परिमल्लयहलहो	कमलु मुणवि जाइ मुक्कमलहो ।	
सुहुमु जलोल्लुं दिट्टु णहमग्गउ	काहे वि अंवरु अंनि विलग्गउ ।	
काहे वि उप्परियणु जले घोलइ	पाणिवच्छहि व लोउ णिहावर ।	10
णाणामाणिणीहिं हुक्कतिहिं	जलजंताइं करेहिं धरंतिहिं ।	

२ C चित्तउ; D also विरुणलचित्तउ ३ E पउनी, ४ A B तरुणरिक्क ५ E विण्ण ६ E विण्ण ७ E विण्ण ८ S १ A तूरवार; B तूरवार. २ C वं ३ ABDE विण्ण. ४ C वि. ५ DE विण्ण ६ E विण्ण.

सिंचंतिहिं मयरद्धउ ण्हाणिउ
सरसवयणजुत्तिहिं आवज्जिउ
एत्थंतरि णारीयणसारी
गेप्पिहँवि धोयइं धवलइं वत्थइं
सुयसमीवि आवंति विहाविय

जोयंतिहिं हियएण जि माणिउ ।
उप्पलताडणेण णं पुज्जिउ ।
सिरिपुहईमहएवि भडारी ।
चंदणकुंकुमाइं सुपसत्थइं ।
दुट्टसवत्तिए रायहो दाविय ।

घत्ता-मंचारुदियए वज्जरिउ दिण्णसिंगारहो ।

जोवहि धरणिवइ पियघरिणि जंति घर जारहो ॥ ८ ॥

9

King's suspicions dispelled. He, however, asks his younger wife not to allow Na
to make any more rambles in the town. She defies the order.

दुवई-ता सहस ति वीरचूडामणि लीलाजित्तिदिग्गउ ।

सभवणपच्छिमत्थणंदणवणसरतीराउ णिग्गउ ॥

णिवडिउ जणणिहे पयजुयल्लए
किं पइं देवि महासइ णिंदिय
मायासुयइं समायइं गेहहो
गउ लहु लहुयहँ घरिणिहँ मंदिरु
पुरवरहिंडणु सुयहो असोहणु
मा महिल्लहु लगउ कामग्गहु
अवरु कुमंतिमंतहयसोत्तहो
तं अवहेरिउ वालमयच्छिए
माणिणि जा मुज्झइ सा मुज्झउ
दुज्जणु जो जूरइ सो जूरउ
गउ णरणाहु जाम णियणिलयहो
वयणु दिण्णु चडु सुंदर गयवरे
मयणिज्झरे सिंदूरापंकिए
देविहे तणउ वयणु आयण्णिवि

दिट्टउ रापं वुत्तु सुसल्लए ।
पेक्खु पेक्खु पुत्ति अहिणंदिय ।
णिवइहे तित्ति ण पुण्णी गेहहो ।
वयणु पयंपिउ रापं सुंदरु ।
मा महु होउ अहम्मारोहणु ।
मा मेल्लंतु सभवणपरिग्गहु ।
मइ विवरीय होइ सार्यत्तहो ।
वियरउ णंदणु णयरि सइच्छिए ।
लुडु महु तणयहो हियवउ सुज्झउ ।
लुडु महु सयलमणोरहँ पूरउ ।
ता मायए पुत्तहो कुलदिलयहो ।
कर्णचमरउट्टावियमहुयरे ।
कच्छरिच्छगलागिजालंकिए ।
हिंडणसीलें भल्लउ मणिणिवि ।

७ C गेहिवि.

9. १ E °लल्लउ. २ E °ल्लउ; C ससल्लए. ३ C °लहं. ४ AB अवर. ५ C सुत्तहो. ६ C
E सामत्तहो. ७ C °हु. ८ E कणय°.

घत्ता-आरोहणु करिवि कुमरें पयपेह्रिउं मयगलु ।

किंकरपरियरिउं णीसरिउ फुरियखग्गुज्जलु ॥ ५ ॥

10

Women of the city enamoured of Nagakumara.

दुवई—ता पुरमाणिणीहिं अवलोइउ माणिणिमाणमयमहो ।

का वि णिवित्तिं करइ णियरमणहो मणे संभरइ वम्महो ॥

का वि भणइ पिय कंठांगहणउ

करि लइ मेरउ कंठाहरणउ ।

का वि भणइ धरि करु लइ कंकणु

हारु लेवि उरि दिज्जउ णहवणु ।

लइ कडिसुत्तउ कडियलु माणहि

अंसं अंसु देव संदाणहि ।

5

लइ केऊरु काइं बोलिज्जइ

कौमाउरहिं किं ण किर दिज्जइ ।

का वि भणइ अहरहो रत्तत्तणु

णासउ दइय देहि मुहचुंवणु ।

का वि भणइ लहु करि केसग्गहु

वियलउ मालइकुसुमपरिग्गहु ।

का वि भणइ किं दीहरणेत्तइं

तुह सोहग्गहो छेउ ण पत्तइं ।

किं महु भउंहाजुयवंकत्तणु

णउ जित्तउ तेरउ धुत्तत्तणु ।

10

हो हो किं किर थणथइत्तणु

जेण ण जित्तउ तुह थइत्तणु ।

तुह गंभीरिमाए हउं भज्जमि

णाहि गहिर दरिसंति ण लज्जमि ।

पु

घत्ता—इय मयरद्धएण पुरवरतरुणीयणु ताविउ ।

णिवडिउ णेहवसु भउ लज्जमोहु मेह्हाविउ ॥ १० ॥

11

discovers the effrontery and punishes the queen by the seizure of all her valuables. Kumara sees his mother without ornaments and learns about the wrath of the king.

दुवई--एम भमंतु मयणु अवलोइवि पिउणा चित्तियं मणे ।

मइं विणिवारिओ वि किह हिंडइ पुणरवि एउ पट्टणे ॥

हिलउ णउ मुणंति सहियत्तणु

महिलहं नुणसहाउ वंक्कत्तणु ।

मइं वारिउ सइं पेरिउ णंदणु

हिंडइ जुवईहं हिययविमत्तणु ।

१ E °पिहित्तिय, १० E °रियउ.

10. १ A ण चित्ति, २ CE °त्तणु, ३ E देवि, ४ C omits this foot, ५ E विहित्तिय.

11. १ E °इहि; C °इहे.

एवहिं एय्हो किं किर किज्जइ
जासु अत्थु तहो हयवर गयवर
जासु अत्थु तहो धव्वलइं छत्तइं
जासु अत्थु तहो असिवरकरणर
जासु अत्थु सो जाँइ वियारहिं
लंघियणियवइउत्तपउत्तिहे
जिण्णवत्थपविरइयणियंसण
पुच्छिय माइ काइं थिय एही

उद्दालिप्पिणु अत्थु लइज्जइ ।
जासु अत्थु तहो धयच्चलचामर ।
जासु अत्थु तहो वरवाइत्तइं ।
जासु अत्थु तहो मणिमयरहवर ।
इय चिंतिवि पेसिय सुंडीरहिं ।
अत्थु हँरावियउ सिरिमइपुत्तिहे ।
तणएं जणणि दिट्ठ णिच्चूसण ।
निरलंकार कुकइकह जेही ।

घत्ता-अम्मए वोल्लियउ हउं णरवइणा विव्भांडिय ।
तुहुं हिंडहि भणिवि धणँहरणे दँडे ताडिय ॥ ११ ॥

12

Nagakumara's protest. He goes to a gambling house and makes a good win. The day the king finds his couriers without their usual ornamentation.

दुवई-हउं हिंडंतु चोरु परथारिउ परजीवावहारओ ॥

पिसुणपर्यपिण किं पिउणा किउ दविणावहारओ ॥

अहवा एउ काइं मइं उत्तउ
चाइचायवज्जियजसघटहे^१
किं कैडिच्चु णं णं गयणंगणु
सुवराडियउ णाइं णक्खत्तइं
कुंडलयणइं मउडविचित्तइं
उट्ठिउ धूलीरउ कप्पूरें
छाइज्जइ छत्तहं पवमारें
खेळ्ळिवि खणखणसदें वलियँहं
चाउ करंतें^२ दुक्खणिवारए
रथणइं बहुदीणारसुवणणइं

पहु जं करइ तं जि जाणि जुत्तउ ।
इय जंपिवि गउ सुंदरु टिट्ठे^१ ।
किं किंत्तउ णं णं मयलंछणु ।
उट्ठियाइं णाणाविहवित्तइं ।
कंकणहारडोरकडिसुत्तइं ।
पसरइ चमराणिलसंचारें ।
ठवलु ठविउ तहिं गंपि कुमारें ।
जित्तइं आहरणइं मंडलियहं ।
दीणइं पीणियाइं वसुधारण ।
आणेचिणुं णियजणणिहे दिण्णइं ।

२ C एयहे. ३ E °वर°. ४ E विमलइं. ५ E जाय. ६ C °रि°. ७ C हरायउ. ८ E
९ D °ज्जा°. १० E °हरणइं.

12. १ E °हिं. २ E कि°. ३ C क°. ४ D °इं. ५, C खोळ्ळिवि खणसदें संचलियहं. ६ E
७ CE °पिणु.

घत्ता-करि णउ कंकणइं दिड्डइं णिवेण घरि मिलियहं ।

कंठि ण हारलय णउ सीसि मउड मंडलियहं ॥ १२ ॥

13

Learning from them about the skill of Nagakumara at the game of dice, he invites prince for a game with him and loses his all to him. The prince, however, returns nothing to his father but secures the release of his mother's ornaments.

दुवई-पुच्छिय पत्थिवेण के^१ तुम्हइं णियणिययं ण भूसियं ।

ता कहियं णिवेहिं णरणाहहो णायकुमारविलसियं ॥

तासु वराडी देव चमकइ

अम्हारी आवंति णै थकइ ।

लइयउ उरमाणिणिमणहाँरें

अहिणवेण जापं जूवारें ।

धणु सयलु वि जं कण्णपवित्तउ

सिरिवम्महो दोहित्तं जित्तउ ।

5

इउं सुणेवि णरवइ तुण्हकउ

णियकरकमलपिहियमुहु थकउ ।

अण्णहिं दिणि कोक्किउ सपसापं

णियणंदणु बोलाविउ रापं ।

पुत्त जूउ भल्लारउ जाणहि

णिच्चमेव तुहुं जयसिरि माणहि ।

देवासुरहं मणोरँहगारउ

अक्खजूउ जणमणहं पियारउ ।

मइं सहुं अञ्जु सलक्खण खेळहि

देहि सारि लइ पासउ ढालहि ।

10

ता तिं तिह करेवि खणे जित्तउ

जणणदविणु णासेसु वि हित्तउ ।

पुणु तहो केरउ तासु जि दिण्णउ

एम कवणु पालइ पडिवण्णउ ।

जं चिरु लयउ हरेवि णरिंदें

तं तणपं णियकुलणहचंदें ।

इवु सवु मेलाविउ मायहे

घरु पट्टविउ पवडियत्तायहे ।

घत्ता-महिलहं जडयणहं धणु हीणहं दीणहं दुल्लइं ।

15

उत्तममाणुसहं गुणवंतउ माणुसु भल्लउ ॥ १३ ॥

14

Nagakumara subdues a turbulent horse. This excites the jealousy of Sridhata.

दुवई-अण्णहिं दिणि तुरंगु तहो दरिसिउ रापं हिल्लिं हिल्लिं हिल्लिरो ।

दुहु अणिडु सुहु णिडुरमुहु णं कउं चयणभासिरो ॥

18. १ E किं. २ ABDE जासु. ३ E omits ण. ४ CD पुर°. ५ E मण्णहाँ, ६ CE हं विडु-
णिवि. ७ C °हर. ८ EBC omit this line and D gives it in the margin. ९ C
°वत्तउ. १० ABD हीणहींजणकुणु. ११ C कउउ: E कउरे.

14. १ D °हिल्लिरो. २ E पयणु भासिरो.

वंकार्णुणु दूसहु णं दुज्जणु
अगहियकुंसु णं णट्टउ वंभणु
लक्खणकरु व खद्धलंकेसउ
दिव्वेणुउअभखुअभखुरचंचलु
कयपरियत्तणु सीसविहोडणु
विहडियणिविडाँसणसंतावणु
एहउ वालें दमिउ तुरंगउ
णं पुरिसैं मणु वसणवसंगउ
सूरिपसंसिएहिं वहुभंगंहिं

कसहो ण वच्चइ णाइं कुकंचणु ।
णरसमजणणु णाइं रविणंदणु ।
जवखेत्तु व जवलद्धविसेसउ ।
उरि वित्थिणणु पवित्थरपच्छलु ।
कडियलंतोडणु अड्डियमोडणु ।
आसवारकुलभयभीसावणु ।
तिहुअणणाहें णाइ अणंगउ ।
दुप्पेच्छउ णं गिभंपयंगउ ।
आणिउ णीवंगंइं गहियंगहिं ।

घत्ता—दमिए तुरंगवरे सिरिहरु णं कुलिसैं घाइउ ।

दुकरु रज्जु महु जहिं अच्छइ एहउ दाइउ ॥ १४ ॥

15

Sridhara's plot against the life of Nagakumara who is interned. In the meantime, the city is thrown into a tumult by the advent of a wild elephant.

दुवई—पहणमि जिणमि एहु कं दिवसु वि मारमि धरमि संगरे ।

इय संभरिवि तेण भडसंगहु कँउ णिययम्मि मंदिरे ॥

ता णरणाहहो हियवउ भिण्णउ
छिदिवि करवालें दारेवँउ
हुंतउ पुरउ कज्जु जो दुज्जइ
इय चित्तिवि तें पुरवरु छिण्णउ
तहिं णिवसइ मयरद्धउ जइयहुं
गामहं भूयगाम उड्ढावइ
णयरइं णायँर दंतहिं घायइ
पुरमाणव पुरँवम्मइं चूरइ

सिरिलंपडहं णत्थि कारुण्णउ ।
पढमसुएण लहुउ मारेवँउ ।
सो पच्छातावेण ण डज्जइ ।
काराविउ झसकेउँहे दिण्णउ ।
अवरु चोळ्ळु अवयरियउ तइयहुं ।
दोणामुहहं कालमुहुं दावइ ।
संवाहणहं वाह उप्पायइ ।
कंअडवडवंदण मुसुमूरइ ।

३ AB कंठाणणु, ४ AB °जत्तु, ५ DE दित्त, ६ E °यण, ७ C णियडा°; D °सणु, ८ °क्ख°, ९ E °भि, १० E °मि°, ११ E णीडगई.

15. १ CE किउ, २ E ताडिब्बउ, ३ E मारिब्बउ, ४ E °केयहो, ५ CE णयरय, ६ C E पुरडववण चूरइ.

बहुमंडव मंडउल्ल उच्चालइ
 एम असेस देस जगडंतउ
 किलासहो होंतउ जणपउरहो

खडयासीखेडय उद्दालइ ।
 भंडणलीलकील पयडंतउ ।
 आयउ वणकरिंदु कणयउरहो ।

घत्ता—जिह महु मुहरुहहो तिह एयहु किं धवलत्तणु ।

भंजइ मंदिरइं करइ व करिंदु पिसुणत्तणु ॥ १५ ॥

15

16

d'hara's attempt to ward off the elephant and his discomfiture. Nagakumara asks for a commission from the king.

दुवई—दुद्धरु दाणवंतु णो संकइ उवलसएहिं ताडिओ ।

णेच्छंतंहं पि देइ सो चप्पिवि मणुयहं रयणकोडिओ ॥

आराफुरियदंडमंडियकरु
 सधउ सहरिकरि सरहु सकिंकरु
 णं तारायणेण गिरिमंदहं
 गय गयदंतमुसलदलवट्टिय
 तुरय तालवट्टे संघट्टिय
 धीरं वि णर णट्ठा रणे णायहो
 क्षेरिहरु पाण लपवि पलाणउ
 णेवघरिणिहिं कंदिउ कल्लुणुल्लउ
 णिसणु णरतणु कड्डियवसरसु
 णपं परिहयउ सयलु वि जणु
 ता एत्थंतरि साहंकारे

तहिं अवसरि सइं धायउ सिरिहरु ।
 वेढिउ सेण्णे चउदिसु कुंजरु ।
 तेण णरिंदहो^३ लायउ भयजरु ।
 लालाविडि विहट्टिय लोट्टिय ।
 भडथड पयणहहय णिव्वट्टिय ।
 जलहितरंणं णांइ गिरिरायहो ।
 अंकुसु धरिवि समुट्टिउ राणउ ।
 को रक्खइ एवहिं कडउल्लउ ।
 हत्थि ण होई माइ जमरक्खनु ।
 हा हा कहिं जीविउ कहिं किर धणु ।
 पेसणु मग्गिउ णायकुमारं ।

5

10

घत्ता—भो भो पुहवई पोमाणण पोमिणिणेसर ।

दे आपसु महु हउं धरंमि पीलु परमेसर ॥ १६ ॥

15

७ D मंडउल्ल उच्चालइ. ८ D °लु°.

16. १ ABE णेच्छंतंहं. २ E °कंदिर. ३ CE °हं. ४ E पणवट्टे°. ५ E णर. ६ E कल्लुणुल्लउ.
 ७ CE पुहरुहहो. ८ E पड°. ९ C किरि.

Nagakumara subdues the ferocious elephant.

दुवई—ता जणणेण तणउ मोकल्लिउ णिरु सहरिसु पधाइउं ।

तेण गिरिंदधौउरयपिंजरु वणकुंजरु पलोइउं ॥

मयजलमिलियघुलियचलमहुयरु	सँवणपवणहयगयणहणहयरु ।
चरणाधिवणभरवियलियधरयलु	णियवलतुलियपडियँपडिमयगलु ।
गलरवतसियरसियदिसिगयउलु	दसणकिरणधवलियमहिणहर्यँलु ।
पँरवलकुलकलयलहं अभीयरु	दसदिसिवहवियलियहिमसीयरु ।
णरवरतरुपरिमलपसरियकरु	करिवरसहससमरभरधुरधरु ।
असरिसु विसमरोसु धाइउ करि	सुंदरु भिडिउ तासु णं केसरि ।
वंचइ मिलइ वलइ उल्लंघइ	खाणि सासि जेम हत्यु आसंघइ ।
करि वेढिउ उव्वेढिवि गच्छइ	चउचरणंतरे विहक्किवि अच्छइ ।
पुरउ पधावइ पुणु तणु दावइ	वंसारूढउ पुत्तु व भावइ ।
कुंभे परिट्टिउ णाइं सणिच्छरु	कण्णालगउ सोहइ णवर्वरु ।
वलवंतउ जगे वरकरिणा हिउ	णियभुयदंडहिं जुत्तिवि साहिउ ।
तिक्खहिं दंतगहिं णउ पेळइ	थिउ णिप्फंदु गँइंदु ण चल्लइ ।

यत्ता—गोविंदे तुलिउ गोवद्धणु णं जयकारणु ।

जित्तउ तेण गउ णं पुष्पयंत दिसिवारणु ॥ १७ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुष्पयंतविरहए महाकव्वे
दिव्वतुरंगनीलगिरिकरिपसाहणं णाम तइउ परिच्छेउ समत्तो ॥
॥ संधि ॥ ३ ॥

17. १ ABD °विउ. २ CE °काउ. ३ C °इयउ. ४ E omits this and the fc
three feet. ५ C दलिय. ६ D °उलु. ७ ABCE omit this foot. ८
९ E गयंदु.

IV

1

Jayavarma, the king of Northern Mathura, his queen Jayavati and two sons Vyala and Mahavyala. Arrival of a sage and the king's visit to him.

साहेष्पिणु वरकरि अवरु वि सो हरि पुरणरणियरपलोइउ ।

तणएण स तायहो कयमुहरायहो पय पणवेष्पिणु ढोइउ ॥ ध्रुवकं ॥

दुवई—भणियं पत्थिवेण लइ हरि करि दिट्ठं पुत्त पेसणं ।

जं जं चारु किं पि महु मंदिरि तं तं तुह विहसणं ॥

वरतुरंगु सो भइदंति	गेणिवि गउ णियपुरु सहं समंति ।	5
आरं णिवसइ सिरि भुंजंतु जाम	अण्णेक्कु कहंतरु होइं ताम ।	
सधरमहुरहें जयवम्मु राउ	जयवइकंतापरिमट्टकाउ ।	
णं तावालमहावालंक पुत्त	विण्णाणजुत्त संगामधुत्त ।	
गय रफवाडणिहवियडवच्छ	थिरफलिहवाहु आयंविरच्छ ।	
तुरय भडपयडपडिभडकयंत	परवलजलघंघल वलमंहत ।	10
धीधवलधुरंधर जयसिरीह	णं दोण्णि काल णं दोण्णि सीह ।	
हे दोण्णि सूर णं दोण्णि चंद	णं दोण्णि वि सुरतरु दोण्णि इंद ।	
व्हो एकहो दीसइ भालि णयणु	अण्णेक्कु वि ह्वे णाइं मयणु ।	
उववाणि संठिउ णिरहु णग्गु	संदरिसियपंचायारमग्गु ।	
णिवरु तवासिरिभूसियसरीरु	संजमधर धरंधरणियैलधीर ।	15

त घत्ता—जयदुंदुहिसइ परमाणं दे सुरणरविसहरणंदियउ ।

राएण सुइत्तहिं पुत्तकलत्तहिं सहं जाइवि रिसि चंदियउ ॥ १ ॥

2

Discourse of the sage upon householder's Dharma.

दुवई—ता सुणिवयणकुहरपरिवियलिय धम्मामयतरंणिणी ।

घणघणपावपंकपफालणग्गुणिम्मलकयादणी ॥

1. १ D ह्यड. २ DE कलभरं. ३ D विज्जं.

सो मुणिवरिंदु परमत्थभासि
 धरधम्मु धरिज्जइ णरवरेण
 धरधम्मु धरिज्जइ णयसिरेण
 धरधम्मु धरिज्जइ मलहरेण
 धरधम्मु धरिज्जइ णिरु बुहेण
 धरधम्मु धरिज्जइ णिग्गहेण
 धरधम्मु धरिज्जइ दिट्ठवण
 धरधम्मु धरिज्जइ सज्जणेण
 धरधम्मु धरिज्जइ णायण
 धरधम्मु धरिज्जइ गुरुकमेण
 धरधम्मु धरिज्जइ सिक्खण
 धरधम्मु धरिज्जइ वुज्झिरेण
 धरधम्मु धरिज्जइ झाइएण
 धरधम्मु धरिज्जइ तवसहेण
 धरधम्मु धरिज्जइ सारण
 धरधम्मु धरिज्जइ दंसणेण

धरधम्मु कहइ गुणरयणरासि ।
 णिच्चं तसजीवदयावरेण ।
 अणलियमहुरक्खरभासिरेण ।
 परदैविणहरणकुंचियकरेण ।
 वीरै^३ परधरिणिपरंमुहेण ।
 लोहंस्य पमाणपरिग्गहेण ।
 भोज्जेणाणत्थमिपं कएण ।
 महुमासमज्जपरिवज्जणेण ।
 उज्झियपंचुंवरसायण ।
 कयमेरं दिसविदिसागमेण ।
 पाविट्ठजीवउण्णकखण ।
 घणयालि किं पि गमणुज्झिरेण
 जिणपडिंविवै सामाइएण ।
 पव्वेसु वि विरइयपोसहेण ।
 विहिट्ठोइयपत्ताहारण ।
 सुद्धं सुविहियसण्णासणेण ।

वत्ता—जो मइरा चक्खइ आमिसु भक्खइ कुगुरुकुदेवहं लग्गइ ।
 सो माणउ णट्ठउ पहपव्वट्ठउ पावइ भीसणदुग्गइ ॥ २ ॥

3

Religious discourse (continues).

दुवई—कुसुइ कुसीलु कुतवसिहिं रत्तउ तं जाणसु कुवत्तयं ।
 होइ अवत्तयं पि सम्मत्तपवित्तवएहिं चत्तयं ॥

वज्जइ कुद्विट्ठिगुणकित्तणाइं
 णउ संककंखविदिग्गिच्छ करइं
 मुक्कउ दुविहेण वि संजमेण

लोइयवेइयमूढत्तणाइं ।
 सम्माइट्ठिउ समत्तु धरइ ।
 तं अहमु पत्तु जाणहि कमेण ।

2. १ BDE रइजइ. २ E दव्व. ३ E धीरै. ४ C लेहरस. ५ ABD दस. ६ E माणुसु
 3. १ E कुणइ.

मज्झिमु सावयचारित्तएण	उत्तमु सुद्धं रयणत्तएण ।	
दिण्णउ अवत्ते सुण्णउ जि जाइ	कुच्छिउ कुपत्ते फलु किं पि होइ ।	
तिविहेण पत्तदाणेण भोउ	तिविहु जि पावइ भुअणयलि लोउ ।	
दायारउ पुणु णवगुणविसिद्धुं	पडिगाहिज्जइ रिसि घरे पइहु ।	
उच्चासणु दिज्जइ तहो णरेण	पुणु पयपक्खालणु णियकरेणं ।	10
पयजलु वंदिज्जइ आयरेण	अंविज्जइ पणाविज्जइ सिरेण ।	
मणवयणं काणं सुद्धएण	आहारेण वि णिल्लुद्धएण ।	
जें दिण्णु दाणु तहो होइ पुण्णु	इयरहो पुणु दिण्णउ अडइरुण्णु ।	
घत्ता—असणुल्लउ णिवसणु देहविहसणु गोमहिंसित्तुं भूमिभवणु ।		
काणीणहं ^० दीणहं ^० सिरिपरिहीणहं ^० दिज्जइ कारुण्णेण धणु ॥ ३ ।		15

4

Discourse on ascetic-duties.

दुवई—कीरइ परमभत्ति गुणगणहरे कारुण्णं पि दुत्थिय ।

पंगुलकुंटमंटवहिरंधयरोयविसायमंथिण ॥

अवहेरहि मणि मगंतु चोरु	पारद्धिउ अवह वि डुरियघोर ।	
कुत्थियणरपोसणु कोससोरु	इहभवि परभवि तं करइ दोरु ।	
अणगारधम्मु गयमयणरंगु	गिरिकंदरमंदिरु मुक्कसंगु ।	
अणगारधम्मु तवसिरिसंमिद्धु	पुरि घरि देसंतरि अपडियहु ।	
अणगारधम्मु णिम्महियमाणु	अरिवरि वंधवि धणि तणि समाणु ।	
अणगारधम्मु वोसट्टदेहु	परिवत्तकलत्तसपुत्तणेहु ।	
अणगारधम्मु तवजलणतत्तु	णिच्चियडपिंडकवलणपयत्तु ।	
अणगारधम्मु चम्मद्विसेत्तु	णिह्हुक्कवेत्तु जणि भूमिदेत्तु ।	10
अणगारधम्मु सिलभूमिसयणु	मलपडलत्तिचु द्रपिहियणयणु ।	
अणगारधम्मु सुद्धंतरंगु	थलनउं जिह कच्छउ हुंत्थियंगु ।	

घत्ता—परसिरिहर सिरिहर हलहर जिणवर भरहरिसु णर चक्रवइ ।
अणयारहो धम्मं गलियकुक्कम्मं माणुसु देविदु वि हवइ ॥ ४ ॥

5

Jayavarma questions the sage regarding the fate of his two sons, and on being told that they were destined to serve somebody, he became disgusted with the world

दुवई—सावयवयहलेण सोलहमप सुहलियसुकयसाहिणो^१ ।

सहसारग्गे सग्गे सम्मत्तं हौति णरिंद देहिणो ॥

ता पभणइ पहु भो जित्तकाम

महि भुंजिहिति किं वाहरत्तु

करिहिति भणसु भवियव्वु धीर

भासइ गुरु जाणियजीवजाइ

सो होसइ जेदुहो सामिसालु

रूवालोयणं अच्चंतं जाए

सा कण्ण जासु सुयसयलसुय्यहो

तं णिसुणिवि णिवहियवउ विरत्तु

तहिं सव्वइं दिव्वइं लक्खणाइं

डज्जउ संसारु महामुणीस

महु णंदण विण्णि वि विजयकाम ।

भिच्चत्तु परहो सव्वाहरत्तु ।

पयपणयलोय सुविसुद्धवीर ।

तइयच्छि जेण दिट्ठेण जाइ ।

कंदप्पु पवड्ढियसामिसालु ।

इच्छंतु वि इच्छिज्जइ ण जाए ।

धरु पइसइ पइ सो लहुयसुयहो ।

जहिं ए करंति परकिंकरत्तु ।

हउं मण्णामि सरवणलक्खणाइं ।

भयवंत णाणचित्तामणीस ।

घत्ता—किं किज्जइ रज्जे गलियसय्येज्जे महु एवहिं जिणवरु सरणु ।

भो तिहुयणसारा मयणवियारा देहि भडारा तवयरणु ॥ ५ ॥

6

Jayavarma becomes an ascetic. His sons hear about the princess of Pataliputra.

They go there and she falls in love with the younger brother.

दुवई—दोइवि रायलच्छि णियतणयहो भुअणंवरुहणेसरो ।

लइय जिणिंददिक्ख जयवम्मं पणवेप्पिणु जिणेसरो ॥

जिह णरणाहें णिम्मलमईए

गए पियरि भाय सिरि अणुहवंत

सरणालिणपुलिणपेक्खंतखयरे

तिह वउ पडिर्वण्णउ जयमईए ।

विण्णि वि महरहिं थिय वलमहंत ।

ता एत्तहे पाडलिउत्तणयरे ।

४ D पडि°; E परि°. ५ ABCDE omit सिरिहरु.

5. १ C साहणें. २ CE रूआलोयणे; ३ C अच्चंतं. ४ E° सुहहो. ५ C सयलें; D सकज्जे; E सइज्जे.

6. १ CE मुणिंद. २ E° मण्णउ. ३ C° वईए.

णायकुमारचरित

स्मराउ णं मयणलील
 नशण णामेण वसंतमाल
 तहे गणियासुंदरि णाम धीय
 तहे पुरिसु ण रुच्चइ जइ वि रामु
 तं वयणु सुणेप्पिणु भायरेहिं
 संभासिउ पोसिउ गाहुं पणउ
 राईसँवयणु राईवणयणु
 सुरहरसिहरग्गणिसणसुरहो
 विण्णि वि वसंतमालासुआप
 मणि झत्ति पइट्टउ लहु जुवाणु

णं मयणहो केरी चाणकील ।
 णियकेसकंतिणिज्जियतमाले ।
 रूवेण रंभ सीलेण सीय ।
 पच्चक्खु जइ वि सयमेव कामु ।
 दोहिं मि कण्णागहणायरोहिं ।
 पियवम्महो मंतिहे तणउ पर्णउ ।
 णियरज्जे परिट्ठिउ दुट्ठवयणु ।
 गय विण्णि वि वंधव कुसुमपुरहो ।
 अवलोइय णवकिसलयभुआप ।
 णं कामविसज्जिउ कुसुमवाणु ।

10
15

घत्ता—जोयंतिहे^१ णंवरु सुरकरिकरकरु हियवउ अंगुल्लसियउ ।
 मुहससहरपहेहरु उणहु सुदीहरु मिगणयणइं णिससियउ ॥ ६ ॥

7

Ganikasundari married the younger brother, and another princess, Surasundari, the elder. Kusumapura is invaded by Aridamana, the Gauda king.

दुवई—इंगियणणकुसलललयंगिहिं^१ जाणिवि चित्तचोरंधो ।
 विण्णविचियं णिवस्स परमेसर पवरचरावयारंधो ॥

जाइवि जोइउ णरु णरहं सीहु
 विण्णि वि जण सयणिच्चिंयसिवेण
 अवलोइय बुज्झिय गुरुपयाव
 महपविहे केरी सुय सलग्घ
 जेट्टहो दिण्णी णिव्वट्टमाण
 जा विरहवेयसंतावरीणं
 जा लद्धहिययणिव्वाणठाण ।
 जायइ विवाहि कश्चयदिणेहिं

मुहउ कण्णण णीत्तासु दीहु ।
 हव्वासिय तां ते पन्थिवेण ।
 कुलजाइसुद्धगंभीरभायं ।
 सुरसुंदरि णामं गुणमाग्घ ।
 लक्खणगुणगणमणिमयणियाण ।
 जा पुरिसपरिकवापितिपयीण ।
 सा कण्ण कपिट्ठो राग्गमाण ।
 गजंतगंइहिं भोग्गणेहिं ।

5
10

४ E omits this foot. ५ E कर्त्त. ६ CE लवउ. ७ E नईय. ८ E अणु.
 ९ E तहे. १० CE पववर. ११ D कंहु. १२ E पत्त.
 7. १ ABD ललियंगति. २ ABCE विवकार. ३ C विचियेण. ४ CE विवव. ५ C वीय.
 ६ C ताहे. ७ C पुत्तिय. ८ ABCE रव. ९ BD वेत्तयण. १० E वयण. ११ E वयं.

पडिवक्खरइयकडमहणेहिं
हिलिहिलिहिलंतहयवरथडेहिं
गंरुयारें गंडडणरेसरेण
वीरें विजयाउरु धाइएण

धुयधवलधयावलिसंदणेहिं ।
हणुहणुभणंतदूसहभडेहिं ।
पणचियधणुगुणसंधियसरेण ।
अरिदमणें दुट्टे दाइएण ।

घत्ता—कुसुमउरु णिरुद्धउ जममुहे छुद्धउ णरवरकोंतहिं घट्टियउं ।
हरहिमकणकंतिहिं मयगलदंतिहिं पेह्लिवि कोट्टुं पलोट्टियउ ॥ ७ ॥

15

8

The princess is alarmed at the danger to the life of her father. Her husband prepares to meet the situation.

दुवई—ता भीएण तेण सिरिचम्मै दिण्णं रिउहे कंचणं ।

भाणउ णिहीणु वयणु छलु छंडिउ जाहि म डंहहि पट्टणं ॥

णउ ताइं तासु सुइंवेहे थियाइं
पभणइ मारमि जइ सुरहं सरणु
इय पिसुणिउ णिसुणिउ वालियाए
पियेपलयासांकिरें रुवइ जाम
तें भाणउ भदि भणु रुवहि काइं
दुहमइलियमुहमयलंछणाए
दाइंजें भंडणे भमियतुरए
पियवयणें दाणें णोवसंतु
तहिं अवसरि झात्ति पराइएण
किं कुद्धउ दीसहि तंवणयणु
उद्धुर्यंकेसरु सीडु व करालु
णायण्णंहि किं^{१२} दाइज्ज चंडु
सज्जणखयभयअसहंतियाहे

खलु णायण्णइ पियजंपियाइं ।
पइसरहि तो वि तुह दुक्कुं मरणु ।
कयलीकंदलसोमालियाए ।
वरइत्तंसहोयुरु पत्तु ताम ।
भणु हियउल्लइं दुक्खाइं जाइं ।
तां वोल्लिउ उम्मणदुम्मणाए ।
महु जणणु हणेव्वउ अल्लु परए ।
ता कुइउ वीरु रिउकुलकयंतु ।
गुरु भायरु पुच्छिउ भाइएण ।
डसियाहरु फुरिउट्टुउंडवयणु ।
तं णिसुणिवि पडिजंपियउ वालु ।
सासुरयहो आर्यउ वेरिचंडु^{१४} ।
णालोयहिं वप्प रुयंतियाहे ।

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११ AD गुरुयारें, १२ AB गउर, १३ E णरकरकुंतिहिं घट्टियउ, १४ D कोट्टु.

8. १ AB रहहि, २ CE सुइपहि, ३ ABCD दुक्क, ४ CE पिउ, ५ E संकर, ६ E वरयजु.
७ E तो, ८ E दाइज्जए भंडणि, ९ E उट्टिउर, १० ABD उद्धुव, ११ E णाइण्णहि, १२ C कं.
१३ C आइउ, १४ E वइरि.

घत्ता—णियकंतहे णेत्तइं णं सयवत्तइं ओसाजललवसित्तइं ।

हउं जाइवि भंडमि भडसिरि खंडमि रंडमि रिउहे कलत्तइं ॥ ८ ॥

9

Ambassy of peace and the insolence of the enemy.

दुवई—ता भणियं भडेण तुह जयजसु ससियरपसरु महुरणं ।

मइं किंकरे घरम्मि संते वि हु किं तुहुं धरहि पहरणं ॥

ता तेण भणिउ दीहाउ होहि

मोकल्लिओ सि वरवीर जाहि ।

रणरंगि जिणेज्जसु रिउसयाइं

पणवेप्पिणु गउ णियपहुपयाइं ।

अरिदमैणु गंपि ते भणिउ एम

तुहुं पत्थिवं रूसहि कहसु केम ।

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सिरिवम्मै हउं पट्टविउ दूउ

रिउ जंपइ खलसिरंसूलभूउ ।

गहिण्ण दविणपम्भारण

सीसं सिरिवम्महो केरण ।

विप्पुरियरयणकुंडलधरेण

अपणामं खंडियतुहसिरेण ।

मरु कवणु दूउ किर कवणु राउ

सव्वहं पाडमि जमदंडघाउ ।

णीसारहु मारहु पिसुणुं धिट्टु

सरसुत्तियारु पाविट्टुं हुट्टुं ।

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तं णिसुणिवि णरु दट्टोदुरुट्टु

णं कंसमहाहवे देउ विट्टु ।

खुदैँ सहुं किं पियजंपिण

सत्तच्चिहं किं धित्तं धिण ।

घत्ता—दुव्वयणाणिवायहिं पहरणपार्यहिं पसमिज्जइ खलु वड्डियउ ।

इय भणिवि सदप्पे भुयमाहप्पे वारणखंभु णियड्डियउ ॥

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The battle.

दुवई—णं पज्जलिउ पलयकालाणलु संगरि तोत्थियच्छरो ।

णं धुयकेसरोहु पंचाणणु णं खयदिणसणिच्छरो ॥

उद्धवंतु घट्टमच्छरो भडो

एत्थिवंमहत्थो महानटो ।

चरणचारैचालियधरायलो

धाइओ भुयातुत्थियमचणटो ।

ता कयं तेहि तेण दारणं

परियलंतवपणरुहिरनारणं ।

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मलियदलियपडिखलियसंदणं
सुहडगौंदलुहामकलयलं
रत्तमत्तवेयालविंभलं
गरुयपहरभरदमियदुद्धमं
विविहजाणजंपाणभंजणं
मिलियघुलियदसदिसिविहंगयं
णिवडियाहरणरयणभासुरं
महिणिहिर्त्तसियछत्तचामरं
वइरिमाणिणीहिययजूरणं
रक्खसीमणाणंदपूरणं

णिविडगयघडावीढमद्धणं ।
घारणीयलुलियंतचुंभलं ।
फुडियपडियपडुंपडहमहलं ।
दुग्गमं वसावारिकद्धमं ।
तियसकामिणीचित्तरंजणं ।
चुण्णचुण्णचूरियतुरंगयं ।
गयणमंडलागयसुरासुरं ।
तुंडमुंडभेरुंडभाभिरं ।
उद्धवद्धचलच्चिंधलूरणं ।
विसमवीरमुसुमूरणं रणं ।

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घत्ता—करिखंभविहत्थउ हणणसमत्थउ पहरइ वालसहोयर ।

णं तुलियगयासणि भडचूडामणि कुरुवालि भमइ विओयरु ॥ १० ॥

11

Aridamana is captured and handed over to Srivarma by the younger brother.

दुवई—ता सेण्णं दिसासु विगयं सभयं विलुलंतकौतलं ।

णं तियसिदविंदकंदावणे रावणे कुद्धे सुंरवलं ॥

अरिदमैणु पधायउ साहिमाणु
ता गणियासुंदरिमणहरेण
णं कम्मं जीउ सदोसंभरिउ
वद्धउ णं कइणा कव्वभाउ
अरिणरवहुकरकंकणहरेण
किण्णरकरवीणागीयणामं
ता तेण पलोइउ वाहुसीसुं
पइं जेहउ जसु घरे सयणरयणु
एवंहिं महु जगि पडिमल्लु णरिथिं
तुहुं एंक्कु जि अस्हायहो सहाउ

हणु हणु भणंतु कड्डिविं किवाणु ।
जयसिरिहरेण पसरियकरेण ।
रसवाइएण रसु जेम धरिउ ।
णिउ घरहो गउडरायाहिराउ ।
दक्खालिउ ससुरहो सुंदरेण ।
ओलगगइ पइं दाइज्जुं माम ।
हउं एवहिं महिमंडलि महीसु ।
आसंकइ इंदु वि सहसणयणु ।
भडकालदूउ गयगंधहत्थि ।
पुणु णविचि भाउणा दिट्ठु भाउ ।

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४ C गुंदलु० ५ E णीत. ६ E कुडिय. ७ E पड. ८ E णिहत्त. ९ A जूरयं.

11. १ C कुंतलं. २ ABD रिउवलं. ३ E अरिदवणु. ४ E कड्डिय. ५ E णिय. ६ ABCE सदोसु.
७ C गीयमाणु; D गीयमाण. ८ AE दाइज्ज. ९ E पलोयउ. १० CD वाहुभीसु. ११ C एमहिं.
१२ C इक्क.

घत्ता—अण्णहिं दिणि जिट्ठे दिट्ठसइट्ठे पुच्छिउ भाउं काणिट्ठु ।

तुहुं सहुं णियघरिणिणं णं करि करिणिणं इह णिवसहि संतुट्ठु ॥ ११ ॥

12

Vyala goes to Kanakapura and loses his third eye at the sight of Nagakumara.

दुवई—हउं जाहीमि णवर णरसुंदरं कणयउरं घरुज्जलं ।

णायकुमारवीरगुणगायणगणसंगीयसंगलं ॥

चाएण जेण दीणंतु विहिउ

जसु जेण दिसाकरिकुंभि णिहिउ ।

वइरंतुं खग्गु भुअणंतुं णाणु

जसु केरउ सुम्मइं जगि पहाणु ।

सोहग्गु वि वण्णिज्जइ गुणीहिं

कामिणिमाणंतु सुकामिणीहिं ।

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जो रूवै अण्णु जि विहिविवेउ

जो संपइ भण्णइ कामणु ।

सो गंपि णिहालमि रायउत्तु

इय पुच्छिवि गउ सहसा तिणेत्तु ।

महि विहरमाणु कणयउरु पत्तु

जोयउ जणेण सयवत्तवत्तु ।

जणु जोयइ जंपइ चोळु करइ

ण कवालु धरइ ण तिमूत्तु धरइ ।

णउ विसहर कंकणु णउ बलहु

अवइण्णउ तिणयणु णयरि रुहु ।

10

फरि चरणंगुट्ठे चोयमाणु

तहिं अवसरे पिउपुरे पइसमाणु ।

दिट्ठउ विसमच्छे पंचवाणु

जणु णट्ठउ पहिउ ण मुयइ टाणु ।

ओसारिवि मयमत्तउ मयंगु

रुहें पहेण चट्ठिउ अणंगु ।

अवल्लोयणेण संजणिय तुट्ठि

तहिं दोहि मि हूरे इक्क दिट्ठि ।

घत्ता—तइयच्छि पणट्ठउ लोयहिं दिट्ठउ भणिउ मयणु जोयंतहो ।

15

तहुं तिजउ लोयणु चोळुकोयणु पत्तउ पासि कयंतहो ॥ १२ ॥

13

Recollecting the prophesy of the sage he took up service with Nagakumara

दुवई—ता णियणयणजुयलु करजुयलें टंकिवि तेज जोइयं ।

पुरवरु सुरहरेहिं सोहंतु महंतु वि णावल्लोयं ॥

भालयलयणसंधारयारु
 गयंदप्पे करिकरदीहवाहु
 कुमरेण भणिउ णट्टासणिल्लु
 पंथहो णोसरियउ णिएँवि णाउ
 करि धरमि णवर विणिवद्धणेहु
 ता दुक्कु सुहडु णयविणयसंगु
 सब्वंगु णविउ परमेसरासु
 लोयणणासेण वियाणिओ सि
 ए एहि वप्प चडु गयवरिदि
 संभासिउ तोसिउ साहिमाणु

चित्तिउ संजमधरवयणु चारुँ ।
 जयकारिउँ जायवि णिययणाहु ।
 परवलवलहरु णरवरु णवल्लु ।
 अम्हारिसु को वि महाणुभाउ ।
 णिसुणामि किं वोळ्ळइ धीरु एहु ।
 कुंजरपयणहपडिर्विवियंगु ।
 पभणिउ तुहुं पहु हउं तुज्ज दासु ।
 ता भणइ मारु महु वंधु होसि ।
 कण्णाणिलघोलिरभमरविदि ।
 करिवरिर्वलग्गु णं उयए भाणु ।

घत्ता—णिउँ सुंदरु णियपुरु पहु अंतेउरु जहिँ पइट्टु कामाउरु ।

तहिँ भडु ण विसज्जिउ कलिमलवज्जिउ थिउ दुवारि णं गिरिवरु ॥ १३ ॥

14

Warriors of Sridhara, sent to kill Nagakumara, are challenged at the door by Vyala.

दुवई—ता कहियं चरेण भो सिरिहर लहु पट्टवहि किंकरा ।

जे लग्गंति दंतिदंतग्गहिँ जे परणरखयंकरा ॥

अच्छइ दाइउ विससिहिसमाणु
 जइ अज्जु ण हम्मइ मच्छरिल्लु
 ता पेसियाइं परिचत्तभयइं
 उद्धाइयाइं उसियाहराइं
 जयवइपुत्ते दिट्टाइं ताइं
 राणि दाणि माणि पालियल्लेण
 घर पइसरंति ए कासु भिच्च
 ता कहिउ तेण पडिवक्खदास
 तं आयणिणवि पडिभडणिसुंभु
 संपत्तसुहडुँ अब्भिडइ सुहडु

इक्कु जि रइमंदिरि कीलमाणु ।
 तो पच्छइ देसइ दुक्खसल्लु ।
 पक्कलपाइक्कैइं पंचसयइं ।
 आवंतइं असिवरफरकराइं ।
 अच्चंतकोवभावंगैयाइं ।
 पुच्छिउ पडिहारु महावलेण ।
 दीसंति सूर संगरि इच्च ।
 हणु हणु वंधवजणपूरियास ।
 उम्मूलिउ तेण गइँदंखंभु ।
 संभेहु जणिउ घंणहणणणिविडु ।

४ CE सार. ५ C कंदप्पे. ६ C कारमि. ७ E णियवि. ८ D विलगु. ९ ABDE णिय.

14. १ E दायउ. २ AB वरवत्त; C वरचत्त. ३ C पाइक्कहं; E पायक्कहिँ. ४ E भावंतयाइं. ५ E गयंद. ६ A सुहड. ७ E दाणहण°.

घत्ता—आलग्गइ वग्गइ रंगइ णिग्गइ पहरइ वारइ थंमइ ।

वेढिउ चउपासहिं भडहिं सरोसहिं जयवइपुचु वियंभइ ॥ १४ ॥

15

Vyala kills all the warriors. Nagakumara is advised by his father to leave the country in order to avoid a fratricidal war. He obeys and goes to Mathura with his retinue.

दुवई—पेलइ दलइ मँलइ उल्लइ महाणरु घायवेवियं ।

कडुइ धरइ सरइ पच्चारइ चूरिवि हरइ जीवियं ॥

रिउकिंकराइं खंमँ हयाइं

अंगाइं दिसावलि णं कयाइं ।

खग्गइं पडिखँडियइं खणखणांति

कुंतइं भजंतइं कसमसंति ।

अंतइं णिग्गंतइं चलचलंति

लोहियइं झरंतइं सलसलंति ।

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चम्मइं लवंतइं ललललंति

हँडुइं मोडंतइं कडयडंति ।

संडइं धावंतइं दडयडंति

मुंडइं णिवडंतइं हुंकरंति ।

डाइणिवेर्यालइं किलकिलंति

इय रिउकिंकर हय सयल जाम

णीसरियउ गायकुमार ताम ।

संजायउ कोलाहल्लु गहीरु

रणु जित्तउ पणाविउ पहुहे वीरु ।

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जा रूसिवि वइरिहे उवरि चलिउं

ता मंति णयंधरु तहिं जि मिलिउ ।

तँ भणिउ कामु तुह कँहहिं ताउ

महिमंडलि होसहिं तुहुं जि राउ ।

कुलकलहँ कहिं णीसरिवि जाहि

हक्कारिउ पुणंरवि कहिमि एहि ।

ता कुमरँ रक्खिय गुरुहुं छाय

आवंति णिवारिय णिययमाय ।

घत्ता—सहुं तेण सवालँ भिच्चै वालँ सहुं सेणँ रंजियसुरे ।

जाइवि थिउ वम्महु परणरदुम्महु पुप्फयंतु महुराउरे ॥ १५ ॥

15

इय गायकुमारचारुचरिए णण्णणामंकिए महाकइपुप्फयंतविरइए महाकव्वे
वालवीरलंभो णाम चउत्थो परिच्छेउ समत्तो ।

॥ संधि ॥ ४ ॥

c CE रंभइ.

15. १ E दलमलइ. २ B मिलइ. ३ CE पडिखलियइ.

४ C चलवलंति. ५ E कंडइ. ६ ABE वेतालइ. ७ E चडिउ, c E भणिउ. ९C पुपु.

Nagakamara's camp outside Mathura. His visit to the town causes a thrill among the courtezans, one of whom, Devadatta makes bold to invite him.

ता महुरहे वाहिरे थिउ सिमिरु सोहंतु पंचवण्णेहि णिरु ।
पडमंडवदूससमग्घविउ णं धरणिहे मंडणु णिम्मविउ ॥ ध्रुवकं ॥

फलदलजलतणकट्टुसमग्गए	महियले णीहए हयउवसग्गए ।	
वालें सेणाणहें थवियउ	परियणु णिरवसेसु संथवियउ ।	
सहुं कडउल्लें थकउ साहणु	पुरु जोयहुं वम्महु सुपसाहणु ।	5
गउ सिंधुरवरखंधारूढउ	कइवयकिंकरजसपरिरूढउ ।	
वेसावाडैइं झत्ति पइट्टउ	मयरकेउ पुरवेसहिं दिट्टउ ।	5
का वि वेस चिंतइ गयसुण्णा	ए थण एयहो णहहिं ण भिण्णा ।	
का वि वेस चिंतइ किं वड्डिय	णीलालय ए एण ण कड्डिय ।	
का वि वेस चिंतइ किं हारें	कंतु ण छिण्णउ एण कुमारें ।	10
का वि वेस अहरग्गु समप्पइ	झिज्जइ खिज्जइ तप्पइ कंपइ ।	
का वि वेस रइसालिलें सिंचिय	वेवइ वलइ घुलइ रोमंचिय ।	

घत्ता—ता वीणाकलरवभासिणिए देवदत्तए रायविलासिणिए ।

हियउल्लए कामदेउ ठविउ कयपंजलिहत्थें विण्णविउ ॥ १ ॥

Nagakumara accepts her hospitality. He learns from her about the confinement of the princess of Kanyakubja by the ruler of Mathura.

परमेसर कारुण्णु वियप्पहि	जिह मणु तिह घरपंगणु चप्पहि ।
तं णिसुणिवि उवयरियउ तेत्तहे	तं तहे रमणिहे मंदिरु जेत्तहे ।

1. १ CE फलजलतिणकणकट्टुसमग्गए. २ AB वाडउ; E वाडए.

2. १ C णियच्छहि. २ E पंगुणु.

आसणु दिण्णु णिसण्णउ रयाणिहिं
 भोयणु भुत्तउ मत्ताजुत्तउ
 कामें कामिणि भणिय हसेप्पिणु
 अज्ज वि मइं जोएँव्वउ पुरवरु
 माँ जाएसहि रायदुवारहो
 मा णिवडेसहि असिवरतोयँए
 भदि ण जामि कहाहि किं कारणु
 णयणवयणणिज्जियमयचंदए
 कण्णाउज्जहे णयरिहे राणउ
 विणयमइँ त्ति ग्ररिणि रज्जेसरि
 सीलवइँ त्ति सीहपुररायहो
 दिज्जहुं जंति जंति पहुँ संभिवि

णिव्वत्तिय मज्जणभूसणविहि ।
 सरसु कैइँदेँ कव्वु व उत्तउ ।
 जामि मुद्धि णीसेसु भमेप्पिणु ।
 ता वरवेसए दिण्णउ उत्तरु ।
 दुद्धहो दुव्वयणहो दुच्चारहो ।
 तां तरुणेण बुत्तु पियवायए ।
 करइ राउ परवीरवियारणु ।
 भणियउ गणियए मणु आणंदँए ।
 विणयपालुं णामेण पहाणउ ।
 ताहे धीय णिरुवम गम्भेसरि ।
 हरिवम्महो जयलच्छिसहायहो ।
 किंकरलक्खइं समरि णिसुंभिवि ।

ग्रत्ता—महुराउरिणाहें हित्तियए मंधोयणराहिवपुत्तियए ।

वंदीहरे कंटयवइँइँए अच्छंतिए ताए महासइए ॥ २ ॥

3

* Nagakumara promises her informant not to go there to imperil his life, but he goes straight to the confined princess, being implored by whom, he attempts to rescue her.

परउवयारि वीरुं वलवंतउ
 पेक्खिवि पुक्करंति णउं थक्कइ
 ता अलियउ जि पवुत्तउ उत्तरु
 को पडिखलइ समरि जमकरणइं
 किं महु पुरवरेण दिट्ठेण वि
 पुरवाहिरे णिरुद्धँरविभासहो
 एम भणेप्पिणु गउ मइवंतउ
 दिट्ठउ कण्णए कुवल्लयमंडणु

तुम्हारिसु माणुसु आवंतउ ।
 तं मेल्लवहुं ण सकु वि सकइ ।
 को तं तरइ जलंहिजलु दुत्तरु ।
 को रक्खइ वलवंतहं सरणइं ।
 किं राएण एण दुट्ठेण वि ।
 हउं जाएँसमि दूसावासहो ।
 कण्णाकारागारउ पत्तउ ।
 णं छणदिणि उइयउ मयलंछणु ।

३ E कयंदेँ, ४ E जोइव्वउ, ५ AB जाहि मा एहि, ६ E तोडइ, ७ C तो, ८ C परवीय०.
 ९ E आणंदँए, १० C विणयवालु, ११ E मय त्ति, १२ C वय त्ति, १३ ABD दिज्जइ; E दिज्जहो.
 १४ ABD संभिवि, १५ E मुद्धाहि, १६ E °च्छियए.

3. १ C धीर, २ E णवि, ३ AB णिवद्ध, ४ AB जाएमि.

भणिउ ताइ भो णरपंचाणण

भो जयलच्छिविलासिणिमाणण ।

भो भो सरणागयपविपंजर

दुक्खरुक्खचूरणदिसिक्कुंजर ।

वीसँहि को वि कुलीणु महापहु

फेडहि महु वंदिहे वंदिग्गहु ।

घत्ता—ता कुँमरँ किंकरवर भणिय कडुहु वलिवंड सुलोयणिय ।

सस एह महारी जो धरइ सो इंदु वि समरंगणे मरइ ॥ ३ ॥

4

Conflict between the forces of Durvachana, the king regent of Mathura,
and those of Nagakumara.

ता णिट्टुरकर

भिउडिभयंकर ।

वइरिखयंकर

णियवइसंकर ।

झसमुंगगरकर

धाइय णरवर ।

परजयसिरिहर

मयणहो किंकरँ ।

इयर वि अंतरे

थिय एत्थंतरे ।

दुव्वयणुम्भड

सुहड महाभड ।

जयसिरिहारणे

कण्णाकारणे ।

जायउ भंडणु

करसिरैखंडणु ।

उयरवियारणु

पहरणवारणु ।

असि खणखणरव

हणरव रउँरव ।

मयगलपेळणु

लोहियरेळणु ।

रहवरखंचणु

केसालुंचणु ।

पाडियधयवड

सूडियहयथड ।

छुरियार्यडुणु

मच्छरघणघणु ।

णिरु णिन्धिच्चिहिं

जुडिद्धावि भिच्चिहिं ।

कडुविय सुंदरि

णं सुरवरसँरि ।

सयरानंदहिं

कुलणहचंदहिं ।

एत्तहिं भल्लउ

दुव्वयणुल्लउ ।

५ C वीसइ. ६ E कुवरँ.

4. १ E मोगगर. २ ABC omit this line. ३ B सिरि. ४ A चारणु. ५ C खरव. ६ E मडुणु

७ CD सिरि.

कण्णालुद्धउ	जमु जिह कुद्धउ ।
लहु सण्णद्धउ	पविलंविद्यधउ ।
पयचोइयगउ	इत्ति समागउ ।

घत्ता—हयगयखरकरहारोहणइं तइलोकककसंखोहणइं ।

आलग्गइं गहियपसाहणइं दुव्वयणमयणणिवसाहणइं ॥ ४ ॥

5

Vyala's appearance on the scene of fight and Durvachana's submission to him.

खग्गेहिं छिंदंति	सिल्लेहिं भिंदंति ।
वाणेहिं विंधंति	फरपहिं रंधंति ।
पासेहिं वधंति ^३	दंडेहि चूरंति ।
सूलेहिं हूलंति	दुरपहिं पीलंति ^४ ।
पांडंति मोडंति	लोहंति धोहंति ।
रोसावउण्णाइं	जुज्झंति सेण्णाइं ।
ता भासियं तस्स	वीरस्स वालस्स ।
केणावि पुरिसेण	कयसुर्यणहरिसेण ।
तरुणीणिमित्तेण	हणाणिक्कचित्तेण ।
दुव्वयणणामेण	रामाहिरामेण ।
रुद्धो तुहं सामि	मायंगगर्यंगामि ।
तं सुणिवि विष्फुरिउ	रोसेण अइतुरिउ ।
णीलइरिक्करिचडिउ	अइऊण तहो भिडिउ ।
पियवम्मउत्तस्स	रणभारजुत्तस्स ।

घत्ता—णियपहु पेक्खिवि भयथरहरिउं भडु करिचरखंधहो ओयरिउं ।

जाएवि वालहो पयजुएँ पडिउ पभणइ हउं जडु दइवँ णडिउ ॥ ५ ॥

८ E णहु.

5. १ E सेल्लेहिं, २ E वधंति, ३ BCD विंधंति, ४ C हूलंति, ५ C पांडंति, ६ E फाडंति, ७ धुहंति, ८ C सुकय; E सुणय, ९ C गइ, १० E थरहरियउ, ११ E उयरियउ १२ E जुयं.

6

Durvachana implores forgiveness of Nagakumara. The princess of Kanyakubja is sent with due honour to her father.

खम करि परमेसर कुलभूषण	देवदेव दुज्जणकयदूसण ।
कवणु कुमार एहु कर्हि आयउ	णिरुवमलक्खणलक्खियकायउ ।
भासई महुराहिउ जगे सारउ	ण विजाणहि तुहुं सामि महारउ ।
पुत्तु जयंधररायहो केरउ	माणिय फणिमणिकिरणुकेरउ ।
भणइ मंति जो तुम्हहं राणउ	सो अम्हहं गुरुगुरुहुं समाणउ ।
कुंडलमंडियगंडयलुल्लउ	खमउ लेउं महु सिरकमलुल्लउ ।
जं जाणइ तं सो वि अणुट्टउ	छुड छुड केम वि मच्छर णिट्टउ ।
तं णिसुणिवि वालें णिउ तेत्तहें	अच्छइ भडचूडामणि जेत्तहें ।
भणइ सुहइ भो पत्थिवसारा	महुर महारी णयरि भडारा ।
एहु मंति मेरउ किं किज्जंउ	भणसु दिसावलि अज्जु जि दिज्जउ ।
कहिउ असेसु वि अवरु वि वइयरु	ता संतुट्टु सुट्टु रमणीसरु ।

वत्ता—पडिवण्णी णियसस गउरविय सहुं वहुपरिवारें पट्टविय ।

कोमलतणु णिज्जियललियलय सा तायहो केरउ णयरु गय ॥ ६ ॥

7

Nagakumara sees the lute masters and learns from them about Tribhuvanarati, the Kashmir princess who would marry only him who could vanquish her in lute-playing.

अच्छइ महुरहि पुण्णमणोरहुं	भमरु व माणियमालइसोरहु ।
णंदणवाणि कीलें संतें	केयइकुसुमवासु गेण्हंतें ।
पुण्णायइ पुण्णाइं व लित्तें	पाणिपउमु पउमोवरि दित्तें ।
दिट्टइं जाणियगेयवियारहं	पंचसयइं वरवीणायारहं ।
ताहं पमुहु तहिं इक्कु णियच्छिउ	कुमरें रायउत्तु आउच्छिउ ।

6. १ A भासिउ, २ C कण, ३ B लोउ, ४ C जे, ५ D सुहउ, ६ C एउ ७ CE किज्जइ, ८ C दिज्जइ, ९ E रणीसरु.

7. १ E ०रहे, २ MSS पुण्णउ, ३ BD लेंतें, ४ E ०यारइं, ५ C णाह.

किं फलु दिट्टउ वीणाभासैं
 किस्तिधवलु णामें कस्सीरएँ
 राउ णंदि णंदवइ किसोयरि
 सुय तिहुयणरइ किं वण्णिज्जइ
 सा वीणापवीण सुहँयारी

भासिउं जालंधरराएसैं ।
 देसेँ पसिद्धणयरे कस्सीरएँ ।
 तासु देवि णावइ मंदोर्यरि ।
 तं वण्णंतु विरंचि वि झिज्जइ ।
 णं वाईसरि परमभडारी ।

10

घत्ता—जो णिवसुयँहि वि दिहि जणइ आलावणियँइ सुंदरि जिणँइ ।

णियणयणोहामियसिसुहरिणि सा पिययमँ होसइ तहो घरिणि ॥ ७ ॥

8

Nagakumara visits Kashmir and becomes the guest of king Nanda.

उज्जलछणतारावइमुहियएँ
 हउं वीणाए जिणेप्पिणु घल्लिउ
 पिय परिणेतमि कालें जंतें
 गउ वीणागुरु कहिं वि सइच्छए
 दिण्णु रज्जु पुणरवि दुव्वयणहो
 सहुं दोहिं मि गेहिणिहिं तुरंगें
 गउ झसच्चिधु णवर कस्सीरहो
 कस्सीरउ पट्टणु संपाइउँ
 णंदु राउ सवडंमुहुं आइउँ
 का वि कंत झूरवइ दुचिच्ची
 पाएँ पडइ मूढ जामायहो
 धिवइ तेलु पाणिउ मण्णेप्पिणु
 अइअणमण डिंभु चित्तेप्पिणु
 धूवई खीरु का वि जलुं मंथइ
 ढोयइ सुहयहो सुहइं जणेरी

णयणाणंदए णंदहो दुहियएँ ।
 एवहि पुणु सिक्खहुं संचल्लिउ ।
 ता सम्माणिउ किण्णारिकंतें ।
 वालु पवोल्लिउ पहुणा पच्छए ।
 तोसियपोसियपरियणसयणहो ।
 सहुं वीरेण तेण मायंगें ।
 कस्सीरयपरिमिलियसमीरहो ।
 चामरछत्ताभिच्चरहराइउँ ।
 णारिहे पेम्मजरुल्लउ लाइउँ ।
 का वि अणंगपलोयणे रत्ती ।
 धोर्यँइ पाय घएं घर आयहो ।
 कुहुँ देइ लुडु दारु भणेप्पिणु ।
 गय मज्जारयपिल्लउ लेप्पिणुं ।
 का वि असुत्तउ मालुंउं गुंथइ ।
 भासइ हउं पिय दासि तुहारी ।

5

10

15

६ E °रइ. ७ E देसि पसिद्धि णयरि; C पसिद्धे. ८ C मंदोर्यरि. ९ E सुहियारी. १० E सुयहे.
 ११ C आलावणियए; D °णिया १२ E जिणियइ. १३ C पियतन.

S. १ E °यइ. २ A किण्णर°. ३ E °यउ. ४ E णारिहि पेम्मजरुल्लउ. ५ D धोवइ; E धोएइ.
 ६ D कहु. ७ AB लिप्पिणु. ८ E धोवइ. ९ C जल. १० E मालइ.

पही काणणमहि जोयंतें	दिट्टउ जिणवरभवणु भमंतें ।	
वहुसंचियदुक्कियरयसाडइं	करफंसेण गयाइं कवाडइं ।	5
दिट्टउ चंदप्पहपडिविवउ	णं ससिर्विचंड जसणिउरंवउ ।	
जहिं जहिं दीसइ तहिं तहिं चंगउ	पण्णासुत्तरधणुसयतुंगउ ।	
अहिसिचिउ तं पुज्जिउ वंदिउ	अप्पाणउ णिरु गरहिउ णिदिउ ।	
हो किं सग्गें खयसंसग्गें	किं सोहग्गें पुणरवि भग्गें ।	
किं णेहें वड्डियसिविणेहें	किं देहें जीवियसंदेहें ।	10
डज्जिउ चत्तसारु संसारउ	महु चंदप्पहु सरणु भडारउ ।	
पुणु वीणावज्जे सियसेविउ	णच्चवियउ तिण्णि वि महेपविउ ।	
लीलाकमलणिहियवहुसीसें	णिग्गंतेण तेण जुवईसें ।	

यत्ता—ता दिट्टु पुलिंदउ दीणमणु सर्वरीविओयसिहिदडुतणु ।

परितायहुं परितायहुं भणइ णिसुणंतहं कारुणणउ जणइ ॥ ११ ॥ 15

12

Nagakumara visits the habitation, in Patala, of the demon who had carried away the Bhilla's wife.

सो पुच्छिउ किण्णरिभत्तारें	भणु किं वणु वहिरिउ पुक्कारें ।	
चवइ चिलाउ एत्थु भाभासुरु	कालगुहंते वसइ भीमासुरु ।	
सरलकमलदलदीहरणेत्ती	तेण महारी पणइणि हित्ती ^१ ।	
दीणुद्धरणु भडारा भावहि	जइ सक्हि तो लहु देवावहि ।	
ता तं ^२ वणयरवयणु पडिच्छिउ	भोयणु तहो वणयरहो पयच्छिउ ।	5
सइं भुत्तउ भुत्तुत्तरकालए	सहुं वोलें पइंसरिवि पयालय ।	
पार्याल्लिं दाणवभवणुलउ	दिट्टु अदिट्टुपुवु अइमल्लउ ।	
पंचवण्णधयवडहिं पसाहिउ	मोत्तियंकरणंगावलिसोहिउ ।	

३ D° विविउ. ४ E° सोत्तर. ५ E डज्जिउ. ६ C विनि वि णियदेविउ; E तिण्णि वि णियदेविउ.
७ C कीला. ८ E समरी. ९ E° हो.

12. १ C इत्थु. २ E हत्ती. ३ E तें. ४ ABC वालिं. ५ E पयसरिवि. ६ DE पायाल्ले.
७ E दाणुव. ८ BD अइट्टु; C अइट्टु. ९ C मुत्तियकरणंगावलिं.

णवकप्पहुमपल्लवतोरणु
कट्टघडिउं णं जीवें मुक्कउ
गय विण्णि वि जण वीर महाइय

वीर णिहालिवि ण किउ णिवारणु ।
थिउ पडिहार वीरि तुण्हिक्कउ ।
असुरत्थाणु खणेण पराइय ।

10

घत्ता—वम्महदंसणे उक्कंठियउ सीहासणे असुर ण संठियउ ।

सुरसमरसएहि अणिट्टियउ अघंजलि करिवि समुट्टियउ ॥ १२ ॥

13

The demon honours Nagakumara; the Bhilla's wife is restored to him and the prince acquires a sword, a couch, and many other gems.

दिण्णउ आसणु किउ संभासणु
असिवर सूरहं सुरहं वि णिममलु
लइ लइ ललियलील ललणावर
रक्खियाइं मइं तुज्जु णिमित्तै
जं किउं मइं वणयरपियहारणु
ता मयणेण भणिउ मणहारिणि
सा वि समप्पिय तेण तुरंतै
पुणु पहु पभणइ दणुय णिरिक्खहि
अगइ वालहो विणउ करेज्जसु

रयणाविहुसणु मणहरं णिवसणु ।
रयणकरंडणामु सेज्जायलु ।
कयंकुसुमसरपसर करिकरकर ।
अवहारहि पहु दिव्वे चित्तै ।
तं पहु तुम्हागमणहो कारणु ।
देहिं समरि समरहो सुहकारिणि ।
भिल्ले अवलोइय विर्यंसंतै ।
अज्जं वि रयणइं तुहुं परिरक्खहि ।
एयइं एयहो आयहो दिज्जसु ।

5

घत्ता—तं तिहुयणरइ कण्णारयणु तं मंडलगु तं मणिसयणु ।

मयणहो जि हुंति रइराइयहो जगे पुप्फयंततेयाहियहो ॥ १३ ॥

10

इय गायकुमारचारुचरिणु णण्णणामंकिणु महाकइपुप्फयंतविरइणु महाकव्वे
कण्णाकरवालदिव्वसेज्जालंभो णाम पंचमो परिच्छेउ समत्तो ।

॥ संधि ॥ ५ ॥

१० A घडि. ११ C वारे.

13. १ C मणहर°. २ CE सूरहासुरविणिम्मलु. ३ E कइ. ४ C मइं किउ. ५ ABD सवारी.
६ C. E. विहसंतै ६ E अज्जु वि. ८ E तिहुवणरइ. ९ D रामयहो; E राहियहो.

VI

1

Nagakumara visits the cave called 'Kanchana Guha'.

णेहणिवंधु णिउंजिवि भीमासुरमणु रंजिवि ।

सवणाहिययहरु बोळिवि कालगुहाणणु मेळिवि ॥ धुवकं ॥

णिग्गंतें जंतें चिउलवहे
सिरिणायकुमारें पुच्छियउ
जइ तो तुहुं महु सच्चउ कहहि
ता दूरंतरे थाएवि चविय
चंळें सहुं गउ कंपियसिहरि
मणिरसणाकिंकिणिणीसणिय
गहियंघवत्तंससहरमुहिय
लहु अन्भागयपडिवत्ति कैय
णामित्थहो लग्गिवि णिउंणमइं
हुंउ भल्लउ आयउ जं णिवइ

केसरिकिसोरकयहरिणवहे ।
अच्छेरयाणिलउ णियच्छियउ ।
उवयारिहे किं हियवउ रहहि ।
सवरें कंचणगुह दक्खविय ।
तहिं इत्ति पइट्टउ पुरिसहरि ।
देवय णामेण सुदंसणिय ।
चल्लिय रइरमणहो संमुहिय ।
आघोसइ सइं भो चत्तभय ।
मइं रक्खियाउ विज्जाउलइं ।
भो भो सुंदर तुहुं विमलमइ ।

घत्ता—ता पभणइ मयरद्धउ
णिरवसेसु सुरसारिए

कहिं महु विज्जउ सिद्धउ ।
भणु संवंधु भडारिए ॥ १ ॥

2

Sudarsanadevi tells Nagakumara how Jitasatru, the son of Vidyadhara Vidyutprabha, acquired vidyas there.

ता कहइ सुदंसण मयपउरे
विज्जप्पहु णामें खयरवइ

इह रययमहीहरे अलयउरे ।
तहो विमला गेहिणि हंसगइ ।

1. १ D omits धुवकं. २ C हरिणि. ३ E अघ. ४ D वतु. ५ E गय. ६ E णउणमइ.
७ E तुहुं.

जियसत्तु पुंत्तु इत्थाइयउ
एत्थत्थए णमिणाहहो णविउ
पयघयुदहिदुद्धहिं मिल्लियउ
सुद्धोयणु भोयणु अहिलसिउ
सायारह वारह गलिय तहो
सुरसुक्खरु अक्खरु झाइयउ
किं किज्जइ पेसणु देव भणु
ता तासु श्चत्ति सुत्तंतियउ

महु केरइं मणे सम्माइयउ ।
एत्थत्थए मंतु तेण जविउ ।
सउवीरें णीरें उल्लियउ ।
मासुल्लउ रहिरुल्लउ सुसिउ ।
णिम्मच्छर वच्छर सुंदरहो ।
विज्जाणिउ रंवउं आइयउ ।
जा घोसइ दिव्वपुरंधिगणु ।
जगपूरहं तूरहं सहु सुउ ।

घत्ता—तेण सणियडि णियच्छिय
उट्टिउ भुअंणविमहउ

आलोयणिय पपुच्छिय ।
किं वायउ तूरयसहउ ॥ २ ॥

3

Jitasatru's panegyric of sage Suvrata.

सा भासइ जांयरयव्वयहो
सविसायकसायरायहरहो
तहिं जायउ विविहसुरागमणु
ता णिग्गउ सो गंउ जोइयउ
संथुउ परमेसरं तुहुं सरणु
रयजलवाहहो बद्धउ वरणु
पइं पंतुं णिवारिउ जमकरणु
पइं ण लयउ मणिकणयाहरणु
पइं मणिय णउ णिवसिरि तणु वि
तुहुं दुज्जणसयणे^१ समाणमणु

उप्पणणउ केवलु सुव्वयहो ।
परमेद्विहे णमिज्जिणगणहरहो ।
वहुतूराणिणायभरियभुअणुं ।
केवलि केवलसिरिराइयउ ।
पइं भिण्णउ इंदियणाणवरणु ।
विद्धंसिवि घल्लिउ भवमरणु ।
पइं पंचविहु वि णिज्जिउ करणु ।
पइं ण कियउ णियदेहहो भरणु ।
माणिकु वि सारिसउ तुह तणु वि ।
तुहुं मंदरधीरु महासमणुं ।

घत्ता—तुहुं कयसाहुपसंसए
सुव्वय सुणिवरसारउ

जिण भूसियउ अहिंसए ।
तुहुं सोधम्मं भडारउ ॥ ३ ॥

2. १ C omits पुतु. २ E केरए; D केरउ. ३ C बुद्धहिं. ४ CE मेल्लियउ. ५ C लहो. ६ A सुर-
सुक्खरुक्खरुज्जाइयउ; B सुररुक्खसुक्खकरु झाइयउ; DE सोक्खरु. ७ E रुधियउ. ८ C सुत्तंते
सुउ; E सोतात्ति. ९ E भुवण.

3. १ D जयरविगुणगणहो. २ C भुयणु; E भुवणु. ३ C गउ. ४ MSS. परमेसर. ५ ABD
बहु उवयरणु. ६ C इंतु. ७ E सयणि. ८ ABD महासवणु. ९ E सोधम्म.

पुंफयंतविरइयउ

4

Suvrata's lecture on the transitory nature of worldly acquisitions.

अंतेउरु अंतेउरु हणइ	खयकालहो आयहो किं कुणइ ।
सण्णाहु कयंतहो किं करइ	छत्तें छायउ किं उव्वरइ ।
णउ कंहिं मि मरणदिणे उव्वरइ	चमराणिल्लु सासाणिल्लुं धरइ ।
सुंहु रायपट्टवंधे वसइ	किं आउणिवंधणु णउ ल्हसइ ।
भणु किं करंति णिव्भयकरहं	णिवकिंकर वइवसकिंकरहं ।
काले हण हय किं ण हय	महिहरसमाण गर्यघड जि गय ।
ण रहेहिं रहिज्जइ जमहुं वहु	किं मणुर्यहं लग्गउ रज्जगंहु ।
होइवि जाइवि सहस ति किह	रायत्तणु संझाराउ जिह ।
ल्लिहकउ णरु णियभयवसघुल्लिउ	णउं एतुं मिच्चु दुग्गे खलिउ ।
पहिवंतु सेयवेयंकियउ	चिंधे ^{१३} खयचिंधु ण ढंकियउ ।
असिपाणिणु गुरुपावतरु	परिवडुइ पसरियदाहकरु ।
तहो केरउ कडुयउ दुक्खफलु	भक्खिउ वंकावइ सुहकमलु ।

वत्ता—रज्जाकंखए गहिय णिव
णारयगणहणहणरवे

अणुहुंजियलच्छीसिव ।
के के पडिय ण रउरवे ॥ ४ ॥

5

Jitasatru's renunciation and instruction to the Vidyas to await the advent of Nagakumara.

परमेसर दुक्किउ अवहरमि	किं रज्जे हउं जिणतउ करमि ।
ता मुणिणा जाणिउ चरमतणु	तं दिण्णउ वहुविहसीलगुणु ।
इंदियसुहतरुपल्लवरसिउ	मणवारणु तें णाणकुसिउ ।
सज्झायसुणियलणिरोहियउ	पवयणवयणोहिं संवोहियउ ।
सुहझाणखंभि वंधिवि धरिउ	मुणिमेट्टे वज्जियदुच्चरिउ ।

5

4. १ A उव्वरइ; C उव्वरइ. २ E कहवि, ३ E सासाणिरु ४ BD सह, ५ E कालेण एण, ६ E पडिय, ७ C जमहो, ८ E मणुवहं, ९ ABD रायगहु, १० ABCD एउ; E णउ हंतु.
११ E पहिवंतु, १२ C चिंधि, १३ कडुयउ, १४ C रज्जकंखए गहियिव, १५ E णारयणहणुहणुरवि.
5. १ E णाणकुसिउ, २ E मुणिलय, ३ C वयणहं.

ससहावे मग्गे परिठविउ
 विण्णाणभोयवरदाइणिउ
 पैभणंति रई जिणसासणए
 भणु भणु एवहि कहो अवयरहुं
 सीसै गुरु पुच्छिउ दुरियहर
 गुरु कहइ विणासियमयणमए

घत्ता—पुत्तु जयंधररायहो
 एयहं पेसणु देसइ

भणु किं ण पाउ धम्मं खविउ ।
 तहिं अवसरि आयउ जोइणिउ ।
 तुम्हहं अम्हहं णउ पेसणए ।
 आणत्तउ तुह दासिउ करहुं
 एयहं को जोगगउ पंवरु णरु ।
 णिव्वुई जिणवरे वावीसमए ।

10

होही लच्छिसहायहो ।

आहिकुमारु पहु होसइ ॥ ५ ॥

6

The Vidyas.

परभीमयरु	विज्जाणियरु ।	
जांएं रिसिणा	णिज्जियअरिणा ।	
मणि कंप्पियउ	महु अप्पियउ ।	
आसावसणा	पयडियदसणा ।	
दीहरणहरा	पिंणलचिहुरा ।	5
बहुजंपणिया	बहुलोयणिया ।	
कंकालिणिया	कावालिणिया ।	
संसूलिणिया	लंविरथणिया ।	
भीसावणिया	संतावणिया ।	
विद्दावणिया	सम्मोहणिया ।	10
उम्मोहणिया	संखोहणिया ।	
अंक्खोहणिया	उत्तारणिया ।	
आरोहणिया	संवोहणिया ।	
रिउमारणिया	णिद्दारणिया ।	
महिद्दारणिया	णहत्तारणिया ।	15

४ C सुसहावे. E सुपहावे. ५ This line and the next are incomplete in C.
 ६ E *हे. ७ AE पवरणरु. ८ C णिव्वुए.

6. १ D भीमायरु, २ D जायं, ३ B कंप्पियउ. ४ C पिंनल, ५ AB omit this, while CE read सइसूलिणिया. ६ AB उच्चोहणिया; E omits this line. ७ E अक्खोहणिया,

जलतारणिया	सरचारणिया ।	
असिथंभणिया	रर्यंभणिया ।	
वलसुंभणिया	खलंडंभणिया ।	
जमसंखलिया	जालावलिया ।	
मयंविंभलिया	फणिमेहलिया ।	20
लीलाललिया	मरुचंचलिया ।	
दादुज्जलिया	रुइविज्जुलिया ।	
सव्वोसहिया	वीसासुहिया ।	
तारुणहरी	वहुरूवधरी ।	
अंधारयरी	चंदक्कसिरी ।	25
कोचारणिया	वेरवारणिया ।	
गहणासणिया	फहपेसणिया ।	

घत्ता—सुरणारविसहरपुज्जउ
देविउ गुंणसंपुण्णउ

लइ लइ पयउ विज्जउ ।
तुह पुण्णेण जि दिण्णउ ॥ ६ ॥

7

Nagakumara accepts the Vidyas but directs them to await his orders there. He then visits the cave called ' Kalavetalaguha ', and acquires much wealth. He also sees the old bow of Jitasatru in the 'Demon hole'.

तं सुंणिवि पयंवंधुरु चवइ	पइं दिण्णु पडिच्छिउ मइं विलइ ।	
अच्छंतु ताम तुह गिरिविचरे	जयमंगलरवगंभीरयरे ।	
संगामरंगपरिभमणपडु	देज्जसु जइयहुं आवइ सुहइ ।	
भइ सुंदरि अवरु वि अच्छरिउ	ता ताए कुमारहो वज्जरिउ ।	
पटथत्थि कालवेयालगुह	तहिं जाइवि पइसहि चंदमुह ।	5
तो तहिं जि पइइउ चंडभुउ	वेयालें थुइवयणेहिं थुउ ।	
जियसत्तुहे केरी दविणणिहि	तहो ढोयउ ह्णुउ पच्चक्खविहि ।	
रयणीयरु पुच्छिवि लयउ वसु	णियपुण्णसुवण्णपवण्णकसु ।	

८ E रुह°. ९ E खलभंडणिया, १० D मयविंभणिया; E मयभिंभलिया, ११ E रुय°.

१२ C omits this. १३ CE गुणवित्थिण्णउ.

7. १ ABCE णिसुणिवि, २ E पयवंधुरु, ३ E द्दोउ.

तहिं हुंतउ सुंदरु णीसरिउ	तररक्खसविवरु पईसरिउ ।	
कमकीलपे पहणिवि णट्टमउ	महिघित्तउ ढंढरु कट्टमउ ।	10
धणु दिट्ठउ पुणरवि तहिं ठविउ	जिह जियसत्तुहे चिरु णिम्मविउ ।	
पडिणिग्गउ तं ^० गउ जिणभवणु	ससिमिरु संपत्तउ गयगमणु ।	
णियपियसाहसविभियमईहिं	किण्णरिमणहरितिहुयणरइहिं ।	
आयण्णिउ वइयरु गोहिणिहिं	संचल्लिउ पहु सहुं वाहिणिहिं ।	
घत्ता—आणदंघिवकंदउ	हरिणासिंखयकंदउ ।	15
पहुणा वाहिगंइंदउ	पुच्छिउ मग्गु पुलिंदउ ॥ ७ ॥	

8

Nagakumara is visited by Vanaraja.

जहिं काणणंते णग्गोहरु	तहिं हुंतउं पल्लट्ठिउ सवेरु ।	
दिट्ठउ परमेसरु कुसुमसरु	आवासिउ सणरुं जणत्तिहरु ।	
आएसपुरिसुं परियाणियउ	भिच्चहिं जाइवि परियाणियउ ।	
तं दिट्ठु जयंधरणिवतर्णउ	झसकेउ देउ किं सो मणउ ।	
पुच्छिउ कामे किं आइयउ	को तुहुं विणएण विराइयउ ।	5
मंडलिउ कहइ णियगोत्तकउं	गिरिसिहरणयरे वणराउ हउं ।	
वणमाला वाला महु घरिणी	लच्छीमइ सुय णयणाहिं हरिणि ।	
तहे तुहुं वरु जोईहिं भासियउ	पइं समरहो विरहु विणासियउ ।	
संदरिसियसीहवग्घमुहहो	लद्धउ विज्जउं कंचणगुहहो ।	
पत्थु जे ^० पयडियपरिपिक्कदले	आवेप्पिणु थिउ वडतरहे तले ।	10
घत्ता—इय सहिणाणे जाणियउ	आसि रिसिहिं वक्खाणियउ ।	
महु भिच्चयणे संभाणियउ	तेण वप्प सम्माणियउ ॥ ८ ॥	

9

Vanaraja entertains Nagakumara and marries his daughter Lakshminati to him.

पणवेप्पिणु कामिणिकीलणहो^१ णिउ तेण कुमारु णिहेलणहो^१ ।

४ CE होंतउ. ५ CE कीलइं. ६ C पुणु. ७ C गउ तं. ८ E^० हे. ९ C गोहिणिहिं.
१० E गंयदउ.

8. १ C होंतउ. २ C समरु. ३ E सिमिरु. ४ AE पुरिस. ५ C परिणाणियउ; D पहु आणियउ;
E परिजाणियउ. ६ C तणुउ. ७ C विणएविणु राइयउ. ८ C जोयहिं. ९ E कंचणु विज्जउ गुहहो.
१० E जि परिपाडिरि पिक्कदले.

9. १ E^० हे.

बहिं णहविउ विलेवणु ढोइयउ
 भाहरणु सरीरं विष्फुरइ
 भोयणसंचारु ससालणयं
 मिहुणं पिव णेहभावभरियं
 गइकम्मु व साउणिवंधयरं
 संझामुह व्व जणरंजणयं
 घरकइवित्तं पिव विमलपयं
 भुत्तं पंचिदियसुक्खयरं

घत्ता—अण्णाहिं दिणे करिवरगइ

सो वम्महु सा रइं सइं

देवंगु वत्थु संजोइयउ ।
 मयरद्धउ परहियवउ हरइ ।
 विउलं गहण व्व ससालणयं ।
 कच्चं पिव मत्तासंवरियं ।
 णट्टं पिव णाणारसपवरं ।
 कातंतं पिव कर्यविजणयं ।
 केसरिकुल व्वं णिण्णट्टगयं ।
 दिण्णं कोसं देसं णयरं ।

परिणाविर्यं लच्छीमइ ।

किं वण्णामि हउं जडकइ ॥ ९ ॥

10

Nagakumara meets sage Srutidhara and listens to his religious discourse.

चरभवणजाणवाहणसयणासणपाणभोयणाणं च ।

चरजुवइवत्थभूसणसंपत्ती होइ धम्मेण ॥

घृतप्लवप्लावितगारुडोदनं दधीन्दुकुन्दोज्वलकांतिपेसलम् ।

मरीचिखंडाम्लितशाकसंयुतं ददामि^१ दंदास्यति यः स धन्यः ॥

अण्णाहिं वासरे कयवयकिरियउ
 णंदणवणे फलिहसिलायलप
 झसच्चिंथे दिट्ठिहें ढोइयउ
 पुच्छियउ धम्मु जइ वज्जरइ
 जो अलियपयंपणु परिहरइ
 पेसुण्णउ कक्कसवयणासिहि
 जो ण पउंजइ खयभीरुयंइ
 जो देइ महुरु करुणावयणु

सुइहरु णामे परमाइरियउ ।
 उवविट्ठउ ससहराणिम्मलप ।
 पुणु पुणु वंदिउ पोमाइयउ ।
 जो सयलहं जीवहं दय करइ ।
 जो सच्चसउच्चै रइ करइ ।
 ताडणवंधणविद्वणविहि ।
 दीणाणाहहं पसरियकिवहं ।
 परदव्वे ण पेरइ कह व मणु ।

10

२ C omits the portion from विष्फुरइ to भोयणसंचारु in the next line.

३ BD भोयणयंचारु. ४ D संचरियं. ५ E गयकम्म व. ६ E कयवंजणयं. ७ A कुलत्थ.

८ MSS परिणाविउ. ९ CE सइं रइ.

10. १ CE मंजुवाजनं. २ E ददावि. ३ C सुअहरु; E सुवहरु. ४ E परमायरियउ. ५ E जोइयउ.

६ E^०ए. ७ E भीरुवहं. ८ C रुवहं; E उयहं.

वज्रइ अदत्तु णियपियरवणु

जो ण धिवइ परकलत्ते णयणु ।

जो^१ परहणु तिणसमाणु गणइ

जो गुणवंतउं भत्तिप थुणइ ।

घत्ता—एयइं धम्महो अंगइं

जो पालइ आविहंगइं ।

15

सो जि धम्मु सिरि तुंगइं

अणु कि^१ धम्महो सिंगइं ॥ १० ॥

11

On inquiry the sage relates the history of Vanaraja's ancestors.

आउच्छिउ पुणु मयणेण जइ

वणराउ चिलाउ किं ण णिवइ ।

किं णरवइ कहिं वि वसंति वणे

णउ फिट्टइ वट्टइ भंति मणे ।

ता पभणइ मुणि सुणि विविहघेरे

सुपसिद्धपुंडवद्धणणयरे ।

अवराइउ महिवइ छिण्णदुहु

सो सोमवंसरहु सोममुहु ।

देविउ सच्चवइ वसुंधरिउ

णेहुज्जल सासवसुंधरिउ ।

तहे एककेह^३ अइवलु भीमवलु

अण्णेककेह^३ णंदणु दलियखलु ।

रिसि जायउ इंदियपसरु हिउ

अवराइउ रज्जु मुएवि थिउ ।

भीमावलि भुयवलि चालियउ

अइवलहो^४ रज्जु उद्दालियउ ।

अइवलु वलेण सहं णीसरिउ

एत्थेत्थ वण्ण सो अवयरिउ ।

घत्ता—कुसुमियफलियमहावणु

वण्णफुल्लविविहावणु ।

10

वहुववहारपवट्टणु

एउ तेण किउ पट्टणु ॥ ११ ॥

12

Nagakumara sends Vyala against Somaprabha, king of Pundravardhana for getting the kingdom restored to Vanaraja.

एत्तहिं सो राणउ भीमवलु

जामच्छइ पालियधराणियंलु ।

ता तासु महाभीमंकु हुउ

तणुरुहु णं सुरवरु सग्गचुउ ।

तहो सोमप्पहु णं णवतराणि

सो संपइ तहिं पालइ धराणि ।

तिहिं^३ एत्थु वि रायहो अइवलहो

सुउ जाउ महावलु परवलहो ।

तहो जायउ णंदणु गुणभरिउ

वणराउ णाइं सुरु अवयरिउ ।

5

१ C संखाहिउ तिणसमाणु. १० C° हं. ११ E वि.

11. १ A कन्न. २ E° रायउ, ३ E° हि. ४ A वालियउ. ५ D° हु.

12. १ C एत्तहे. २ ABD धरणिज्जु. ३ ABCE omit this and the following line.

जिम तित्यु पत्यु रजंतरइं
तं णिसुणिवि गंपि णिहेलणहो^४
मयरद्वएण भइ सद्दियउ
तुहं भइयए खल सेवति गिरि
तुहं लग्गणतरुवरं सज्जणहं^{११}
जंजाहि वण्ण देदेहि महि
घरकंतिप ससहरकंतिहर

गय वण्ण चयारि णिरंतरइं ।
सुहु चितिय णियमणे ससयणहो^५ ।
तुहुं विक्रमेण णं भदियउ ।
भुंजंति समेइणि सुर्यण सिरि ।
तुहुं कालसप्पु किर दुज्जणहं^{१२} ।
ससुरहो रिउ मारिवि लच्छि सहि ।
पुरु पुंडुं^{१३} पुंडवइणु पंवर ।

घत्ता—ता पसाउ पभणेविणुं
गउ दुल्लंघंपयारउ

पहुकमकमल णवेविणुं ।
पुरवरु सचुहे केरउ ॥१२॥

13

Vyala at Pundravardhanapura tries to achieve his object by peaceful persuasion, but fails.

भडो वालणामो	अरीणं विरामो ।
पराभेयथामो	स रामाहिरामो ।
पइट्ठो समग्गं	णिवत्थाणमग्गं ।
णिणा तेण उत्तं	अहो रायउत्तं ।
झसंकं विसंकं	अवंकं विवंकं ।
कुलायासचंदं	मईयं ^१ णरिंदं ।
जसेणं वलक्खं	पयावंधुरक्खं ।
ण किं वेसि वीरं	सुरिंददिधीरं ।
सैरिद्धीसमिद्धो	तुहं सो विरुद्धो ।
भडे ^२ पुंजिऊणं	गए सज्जिऊणं ।
हए हक्किऊणं	रहे जोत्तिऊणं ।
वलं बुज्झिऊणं	रणे जुत्तिऊणं ।
भयं भज्जिऊणं	भमं णिज्जिऊणं ।

४ CE तैत्यु. ५ E० हं. ६ CE चित्तिउ. ७ ABDE तुहुं. ८ C सोवंति. ९ CE सुअण.
A omits वर. ११ E ०हो. १२ E मज्जाहि. १३ D पुंड. १४ C ववर. १५ CE ०पिणु.
१६ ABD दुल्लंघु.

13. १ E विअंक. २ ABCD मइए; ३ E omits this and the next line. ४ AB मडो.

महिं भुंजणंतो अहं ते कयंतो ।
 अरीसेण घुट्टं असच्चं सँझुट्टं ।
 अणेयं चवंतो मयं णिव्वहंतो ।
 सँमुज्जायहाणा ण वीलाविलीणो ।
 मँहंगे सुदीणो वराओ णिहीणो ।
 तुमं तुज्झ राउ मयं पायराउ ।

15

घत्ता—कुद्धु अबद्धपयंपिह
 दूर्वउ माणु विहंडिवि

दुद्धरमच्छरकंपिह ।
 घल्लहु दंडिवि मुंडिवि ॥ १३ ॥

20

14

Vyala vanquishes the forces of Somaprabha who then renounces the throne and becomes an ascetic.

तं णिसुणिवि उट्टिय आणयंर
 षइरिहिं वेढिउ चउदिसिहिं सूरु
 असहियकक्कसकरटकरहो
 रंगइ णिग्गइ वंचइ वलइ
 सुंभइ संभइ चप्पिवि धरइ
 संचूरइ जूरइ वाहरइ
 विणिवारइ दारइ पइसरइ
 दीहरभासुरकरवालकरु
 आवंतु राउ रोसें फुरिउ
 मुसलेण किं ण सो ताडियउ

करवालसूलझसमुसलकर ।
 णं ढंकिउ णहे जलहरैहिं सूरु ।
 आसि कासु वि हित्तउ किंकरहो ।
 उल्लइ भिडइ भड पडिखलइ ।
 पच्चारइ मारइ हुंकरइ ।
 दलवट्टइ लोट्टइ णीसरइ ।
 छिंदइ भिंदइ रहिरँइ तरइ ।
 णं विज्जुविहूसिउ अंघुहरु ।
 सहसा वालै वंधिवि धरिउ ।
 महि हित्ती खणे विच्चाडियउ ।

5

घत्ता—ससि व विडप्पे णिप्पहु
 तेण वि पासि तिगुत्तहो

करिवि मुक्कु सोमप्पहु ।
 वउ लइयउ भयवंतहो ॥ १४ ॥

10

५ CE सघुट्टं. ६ ABC omit समुज्जोयहीणो; D समुज्जाय.* ७ ABC omit महंगे सुदीणो. ८ C दूअउ; E दूवहो.

14. १ DE आणायर. २ E वीरु. ३ D जलहरेहिं. ४ C भूरइ; ACD also मूट्टइ. ५ D रहिरं. ६ ABE विज्ज.

Vanaraja is crowned king of Pundravardhana. King Vijayasimha of Supra-
tishthapura, his wife Vijayasena, and sons Achheya and Abheya. Arrival
of Muni Somaprabha.

दु धिय हुंति गईओ साहसतुंगाण धीरपुरिसाणं ।

बेलहलकमलहत्था रायसिरी अहव पंज्जा ॥

साणिहियउ मणि जिणु दिव्वञ्जाणि

हक्कारिउ पहु अवरु वि ससरु

रायहरे गीयमंगलगहिरे

एत्तहे वि पवरसुं^१पइट्टपुरे

पहु विजयसीहु घरसरकरिणि

दुणहं पि अंछेयाभेय सुयं

एक्कहिं दिणे जाएवि वे वि जण

थिय ते जिणभवणे छुहाधवले

उवसमहरु पँडियउ पंडियउ

आयउ छुडु छुडु उवविट्टुं^२ जहिं

घत्ता—चउविहसिद्धाराहणु

दिट्टुउ सिरिसोमप्पहु

जायउ णिगंथु महत्थु मुणि ।

आयउ णं सुरवारिंदु ससरु ।

वणरायहो पट्टु णिवट्टु सिरे ।

रायालँए भेरीरवमुं^३हुरे ।

तहो विजयसेण णामें वरिणि ।

संजाया वडपारोहभुयं ।

जिणवंदणहत्तिए सुद्धमण ।

टणटणटणंतघंटासुहले ।

गुरुणा सहं मेईणि हिंडियउ ।

पणविउं कुमारजुयलेण तहिं ।

णियसेयंसपसाहणु ।

णं वीयउ सोमप्पहु ॥ १५ ॥

The princes learn from him about Nagakumara.

जोइयं सुरुवयं

वालएहिं जंपियं

लक्खणं कियंगउ

धीरिमाए मंदरो

रइयकम्मसंवरो

लोयचोजभूवयं ।

हा विहिस्सं विप्पियं ।

दिण्णवेरिभंगउ ।

एरिसो वि सुंदरो ।

किं हुओ दियंवरो ।

15. १ E साहासिओमाणधीरपुरिसाणं. २ E पडिवज्जा. ३ D सुपइट्टु; E सुवइट्टु. ४ E रायाहं
५ E महुरे. ६ E ° अ. ७ E पडियउ. ८ C मेयणि. ९ ABCE उवविट्टु. १० C पण
११ D रिसि.

16. १ C लोइयं. २ CE सूअयं. ३ D-विहस्स; E वियस्स.

किं ण भुत्त मेइणी
 लोणसायरंतिया
 तं सुणेवि जोइणा
 एसं पुंडवद्धणे
 एणआरिकंधरो
 तस्स णंदणो सरो
 तस्स किंकरो वरो
 तेण णिज्जिओ इमो
 लज्जिऊण संजुओ
 णाणमग्गआसिओ

घत्ता--ता उप्पण्णविवेयहिं
 जसु भिच्चै रणे रुज्झइ

दिव्वभोयदाइणी ।
 हेमसारवंतिया ।
 भासियं विराइणा ।
 पत्थिओ महावणे ।
 रायओ जयंधरो ।
 लच्छिपोमिणीसरो ।
 सुट्टुवद्धमच्छरो ।
 संगरे सविक्रमो ।
 जायओ तओजुओ ।
 सुण्णरणवासिओ ।

उत्तु अछेयाभेयहिं ।
 सोमप्पहु पहु वज्झइ ॥ १६ ॥

17

Achheya and Abheya visit Nagakumara and take up service under him.

अम्हहं सो राणउ जयविजंइ
 पिउ पणवेप्पिणु गय विविहजणु
 थिय णायकुमारदुवारे णर
 पडिहारें रायहो वज्जरिउं
 अच्छइ दुवारि भणु किं करमि
 पहुणा पउत्तु दक्खवहि लहु
 परियाणिवि णिवइहे मणचरिउ
 पणवंत दिट्ठु जिताहवेण
 णायकुमारें पहासियमुहेण
 आसणतंतोलेइं दिण्णाइं

इय भाणिवि वे वि मायंगगइ ।
 पुरु विउल्लु पुंडवद्धणु सवणु ।
 हत्थि वं दाणुल्लियं लंयकर ।
 परमेसर पुरिसजुयलु धरिउ ।
 किं पइसउ किं अज्ज वि धरमि ।
 भडसंगहु भूसणु वप्प महु ।
 ते वे वि तासु दाविय तुरिउ ।
 सुग्गीवहणुव णं राहवेण ।
 सपसाणं अइगुहआयरेण ।
 णयणइं णेहें वित्थिण्णाइं ।

10

रहवइणा पुच्छिय दिण्णदिहि
जाया किंकर करवालधर
किं इक्क पयावंधुरु सुकिउं

तेहिं वि भासिय वित्ततविहि ।
भुयवलपरियद्धियगरुयंभर ।
भुंजइ अण्ण वि विहिणा विहिउ ।

घत्ता—बहुरमणिहिं बहुरयणंहिं
परियरियंउ सो णंदइ

बहुभिच्चहिं बहुसयणंहिं ।
पुष्पयंतु जो वंदइ ॥ १७ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुष्पयंतविरहए महाकव्वे
विजाणिहिअळेयाभेयवीरलंभो णाम छट्ठो परिच्छेउ समत्तो ॥
संघि ॥ ६ ॥

VII

1

Nagakumara starts for Urjayanta mountain and reaches a poisonous mango grove.

लच्छीमइ पिउगेहे थविवि सुरासुरवंदहो ।

णायकुमार सवीरु गउ उज्जितगिर्दिहो ॥ ध्रुवकं ॥

पणइणि पियवयणांहिं रंजेप्पिणु
 वॉलें समउ अळेयाभेयहिं
 दुंदुहि गज्जइ वज्जइ झल्लरि
 वग्गइ भडवल्लु डोल्लइ मेइणि
 हयउल हिलिहिलिसइवियारें
 गय विलंबिघंटकारें
 मग्गु ण सुज्जइ लोयणहारें
 सहं पडुणा साहणु वच्चंतउ
 तहिं दिट्ठउ अंवयवणु केहउ
 णावइ तिउरवइरिगलकंदलु
 मुच्छियपडियभसलकसणुज्जलु
 सो^१ संपत्तउ विसतरुवरवणु
 तडियइं दूसइं वहुमंडवियउ
 वद्धा हरि मणँमुणियकुसासर्ण

जणणभवणे सहस त्ति थवेप्पिणु ।
 तिहिं घराणिहिं सह ससहरतेयहिं ।
 चल्लइ राणउ अरिकरिकेसरि ।
 कंपइ फणिवइ खिज्जइ णाइणि ।
 रहवर चालिय चक्कच्चिक्कारें ।
 किं पि ण सुम्मइं अलिइंकारें ।
 उड्डियपयहयरयपन्भारें ।
 अडैइ जलंती णामें पत्तउ ।
 विसभरियउ विसहरमुहुं जेहउ ।
 साहामयसुयचलपिंल्लुज्जलु ।
 णरकंकालरासिपंडुरतल्लुं ।
 णावइ हरसिरु हइविहूसणु ।
 मुंडियाउ दासी जिह थवियउ ।
 णं कुसीस परिगणियकुसासर्ण ।

5

10

15

घत्ता—कुडिलंकुसवसपहिं णिच्चमेव पडिवण्णउ ।

हंतिथिं सोहइ दाणु जेहिं सवंधणु दिण्णउ ॥ १ ॥

1. १ E °वयणिहिं. २ A षालि. ३ E अलय. ४ C ललंती. ५ A °त्तु. ६ ABCE omit this line; D adds it in the margin. ७ E नणि. ८ E °तु. ९ D हत्तेहिं.

2

He encamps there and enjoys the poisonous mangoes without any harm,

भमियइं दमियइं सइइं मुक्कइं
उग्गीवाणणु काणणे हिंडइ
करहुल्लउ दक्खारसु मग्गइ
उज्जउ रूई केण ण याणिय
कुंजरु पउरु गवेसइ सल्लइ
करहहो पीलु णिरारिउं रुच्चइ
घोलंतेण रुद्धभूभापं
रत्तउ लंवमाणु णग्गोहउ
दुद्धरभारकिणं कियवरत्तणु
खरखरीहिं णिरु णिट्ठुरु भुक्किउ
राउ सपरियणु रसु आकंखइ
को वि ण मरइ णेय मुच्छिज्जइ
चोच्चविसेसरसेण य रसियउ

रहचकइं तुण्हकइं थकइं ।
कडुयवेल्लि णउ दंतहिं खंडइ ।
अवरहिं महुरहिं वेळ्ळिहिं लग्गइ ।
वोक्कडजडविडसत्थे माणिय ।
जासु सरंतें हियवउ सल्लइ ।
अण्णु ताए आसण्णु वि मुच्चइ ।
फलपवालकिसलयसंघापं ।
महिसिहिं भाक्खिज्जइ णग्गोहउ ।
को वि धवल्लु माणइ कोमलत्तणु ।
काणणहरिणहं कण्णे खुड्ढुक्किउ ।
गरलंघयफलाइं आलुंखइ ।
जगे वलवंतु पुण्णु किं छिज्जइ ।
रायहो अग्गए थाइवि हसियउ ।

10

घत्ता—दुम्मुहुं णामें भिल्लु तेण णाउ पच्चारिउ ।

विसेअंघयवणु एउ एण लोउ संघारिउ ॥ २ ॥

11

3

Five hundred warriors offer their services to Nagakumara. March to Antarapura.

गुरुतरुहलरसविसवसभग्गा
पेक्खु देव हड्डइं पुंजलियइं
मइं आहरणइं चत्थइं लइयइं
चइरि णं पहरइ णियइ णियत्तइ
णायकुमारु देउ दइयाहिउ

माणव जमपुरपंथे लग्गा ।
पलइं पलांसिहिं गिद्धहिं गिलियइं ।
पैइं पुण्णइं संपुण्णइं रइयइं ।
विसु वि अमियंरूवेण पवत्तइ ।
अण्णण्णहो अण्णण्णे साहिउ ।

5

2. १ ABD विच्छिहिं. २ E रसंतें. ३ E °हि. ४ A णिरालिउ. ५ BD महिसेहिं. ६ AB का वि.
७ C रुड्ढुक्किउ. ८ ABD विडु.

3. १ D मुंजवियइं. २ C पलासहिं गिद्धिहिं. ३ C पइं पुण्णइं रइयइं अमित्तइं. ४ E °णि. ५ E
अमिउ पुण्णेण.

पत्तवत्तर्धरधरणीधीरहं
 तेहिं णवेष्णिणु भणिउ भडारा
 उज्जेणिहिं मुणिणाहें सिद्धुउ
 पुट्टि जणेसइ सो तुम्हहं पडु
 जा पडिवण्णु तेहिं विजयाणउं
 जंतें रहु रहेण संदाणिउ

आयइं पंचसयइं वरवीरहं ।
 अम्हइं किंकर देव तुहारा ।
 विसहलुं जासु सरीरि पइडुउ ।
 तुहुं दिट्ठो सि णाह णं महुमहु ।
 भिच्चत्तणु ता दिण्णु पयाणउं ।
 करिसंकाडि करि कह वि हु णीणिउ ।

10

घत्ता--अंतरवणु संपत्तु जंतु जंतु रमणीसरु ।

अंतरंपुरवरे अत्थि अंतरराउ णरेसरु ॥ ३ ॥

4

Nagakumara received by the king of Antarapura. The latter resolves to go to Girinagara to help the king against the attack of the king of Sindhu. Nagakumara expresses a desire to accompany him.

विजयविलासिणि णेहें लइयहो
 घरि पइसारिउ मंगलघोसैं
 भणिउ पुरेसैं सुहु भुंजंतइं
 अहिणव तुम्हइं अज्जु जे आया
 मंडलियहो अरिवम्महो जायहे
 विलसियकामहें मज्झें खामहे
 कुमरिहे कारणे मच्छरभरियउ
 सिंधुविसयवइ विसममहाभड
 राउ पयंडपजोर्यणु वलियउ
 अरिवम्महो साहिज्जु करेवउ
 सुंयणमणोणयणहं वि सुहंकर

सो संमुहु आयउ रइइयहो ।
 अच्चागयविहि कय परिओसैं ।
 अच्छहु मंदिरि कण्णकंतइं ।
 अम्हइं रक्खिय सज्जणछाया ।
 णियसससुयहो णिमित्तें णिहियहे ।
 दूआसामहे गुणवइणामहे ।
 सीहउरहो हुंतउं णीसरियउ ।
 असिधारादारियपरगयघडु ।
 गिरिणयरेसंहो उप्परि चंलियउ ।
 अज्जु वप्प तर्हिं मइ जापवउ ।
 गमणहो कारणु काहिउ णरेसरें ।

5

10

घत्ता—पाहुणएण पवत्तु जइ वि ण रणे करु दोयमि ।

मित्त तो वि हउं जामि सुहडभिडंत पलोयमि ॥ ४ ॥

६ C धरणीधरधीरहं. ७ E विसहरु.

4. १ E सहु. २ DE add before this विहिणा रइपरमाणु व विहियहे. ३ CE आयहो. ४ E कुवरहिं. ५ C हौंतउ. ६ E पजोवणु. ७ E चाउवउ ८ E मइं तर्हिं. ९ ABC omit this line. १० D मणयणहं; E मणयणवणहं. ११ E पारदें.

March to Girinagara.

संगामभेरीहिं	णं पलयमारीहिं ।	
भुअणं गसंतीहिं	गहिरं रसंतीहिं ।	
सण्णद्धकुंद्दाइं	उद्धेद्धच्चिंघाइं ।	
उववद्धतोणाइं	गुणाणिहियवाणाइं ।	
करिचडियजोहाइं	चलचामरोहाइं ।	5
छत्तंधयाराइं	पसरियवियाराइं ।	
वाहियतुरंगाइं	चोइयमयंगाइं ।	
चलधूलिकविलाइं	कण्पूरधवलाइं ।	
मयणाहिकसणाइं	कयवइरिवसणाइं ।	
भडदुण्णिवाराइं	रहदिण्णधाराइं ।	10
रोसोवउण्णाइं	चलियाइं सेण्णाइं ।	
तिहुय्येणरईसस्स	लुयवइरिसीसस्स ।	
कुलगयणचंदस्स	अंतरणरिंदस्स ।	
दुग्गावहारेण	जणपायभारेण ।	
धरणी वि संचलइ	मंदरु वि टलटलइ ।	15
जलणिहि वि झलझलइ	विसहरु वि चलचलइ ।	
जिगिजिगियखग्गाइं	णिहिलियमग्गाइं ।	
समरेक्कचित्ताइं	गिरिणयरु पत्ताइं ।	
सुकयाइं फलियाइं	मित्ताइं मिलियाइं ।	
अरिवम्मरायस्स	इच्छियसहायस्स ।	20

घत्ता--आयउ चंडपजोउ अरिवम्मु वि सण्णज्झइ ।

धीय ण देइ महंतु चलवंतें सहं जुज्झइ ॥ ५ ॥

Arivarma's warriors resolve to put up a good fight.

सण्णज्झंतु भणइ भड वच्चमि अज्जु वइरिसीसें रणु अच्चमि ।

5. १ C केघाई. २ E उद्ध. ३ D रोसाविउण्णाई; E रोसाइवउणाई. ४ C तिहुअण; E तिहुवण.
५ E संजुज्झइ.

कड्विवि अञ्जु वडरिवणसोणिउ
 को वि भणइ उज्जयपय देप्पिणुं
 हुयवहे धिवमि पेक्खु सुहडत्तणु
 को वि भणइ लइ सत्थइं सिक्खिउ
 अञ्जु धम्मु कयगुणझंकारउ
 को वि भणइ पडु भूमिणियत्तणु
 चंचलु खुप्पइं कुच्छियरंगइं
 को वि भणइ खँलवेसावाडँउ
 सामिहे केरउ रिणु आवग्गउ
 खँट्टामरणे काइं करेसंमि
 रायपसायसुसाउहे साउहे

वडुउ अंसिचरे मेरउ पाणिउ ।
 पिसुणकव्वुं पडुपुरउ लुंणेप्पिणु ।
 कंते^१ महारउ णं सुकइत्तणु ।
 अञ्जु वराणणे हउं रणे दिक्खिउं ।
 अञ्जु मोक्खु महु वाणहो केरउ ।
 दिण्णउ संरिवि ण करमि णियत्तणु ।
 धरियउ धरियउ पडइ कुसंगइं ।
 खाउ अञ्जु सिव हियउ महारउ ।
 को वि भणइ महुं वट्टइ लंगुउ ।
 को वि भणइ सरसयणे मरेसामि ।
 अञ्जु करमि हउं छेउ पराउहे ।

घत्ता—णिग्गयाइं रोसेण मणिकंचण कवयंगइं ।

उहयवलइं लगाइं सरवरपिहियपयंगइं ॥ ६ ॥

7

The battle scene. Enemy's commander slain by Vyala.

भडमुहमुक्कहक्कललकइं
 वज्जमुट्ठिचूरियसीसकइं
 सुरकामिणिमणयणणिरिकइं
 मोडियल्लत्तदंडधयसंडइं
 मुंडखंडखावियचामुंडइं
 महियालि लोद्वैथोद्वुद्वुघोद्वइं
 लोहियलोहियाइं गयजीवइं
 रणरयमइयइं मुच्छण लुलियइं

भेसियसुक्कसकचंदकइं ।
 उरयलभरियफुरियचलचकइं ।
 विजयलच्छिसुरगणियमिरिकइं ।
 विहडियणिवडियाइं सयखंडइं ।
 संडंपिंडडेवियभेरुंडइं ।
 कुलवलविह्वमरट्टविसट्टइं ।
 जमभडणीयइं पित्तइं पीयइं ।
 ह्यंमुहलालाजलविच्छुलियइं ।

6. १ E मेरउ आसिचरे पाणिउ. २ C उज्जय. ३ E देविणु. ४ DE कंठु. ५ C लुंणेप्पिणु.
 हुयवहो; E हुववहे. ७ CDE कंति. ८ C has अञ्जु throughout. ९ E देक्खउ. १०
 अञ्जु मोक्खु बहुवणहो केरउ. ११ E सरवि. १२ C लुप्पय. १३ D खलु. १४ E वेसा
 १५ ABD वग्गउ. १६ AB सुटा°. १७ E करेक्खउ. १८ E णिग्गियाटं.

7. १ C विरिक्कइं. २ E तुंड. ३ E लोद्वइं. ४ E विहिव. ५ E १हिय. ६ D विच्छण

विलुलियंतमालापञ्खलियइं

कठिणगयापहारणिहलियइं ।

असिणेहसणभडहुयँवहजलियइं

सूलसेल्लकुंतग्गिहिं हुलिइं ।

10

घत्ता—एहए सुहडवमालि कण्णहुमु जिह सूडिउ ।

वालें हउ वाणेण दंडणाहु रणे पाडिउ ॥ ७ ॥

8

Complete routing of the enemy who is himself captured by Nagakumara. The latter is introduced to Ativarma as his own nephew.

जं सामंतपमुहु भडु मारिउ

खग्गकरेण वड्ढरिं हक्कारिउ ।

तं धाइय जयविजय भयंकर

चंड चंडपज्जोयहो किंकर ।

ते वि अञ्जेयाभेयहिं वंधिवि

अप्पिय णायकुमारहो वंधिवि ।

सयल हुहड संगरे ओसारिवि

पडिबलपहरणपसरु णिवारिवि ।

घरिउ कुमारें सीहउरेसरु

णांइं विडण्यें खयदिणणेसरु ।

5

पुच्छिउ अब्भुर्यंभाचियमइणा

अंतरपुरवइ गिरिपुरवइणा ।

एहु कामुं किं हुउ णारायणु

दीसइ गुणमहंतु जसभायणु ।

तेण पउत्तउ मइं वि ण याणिउ

अहिणउ आयउ घरे सम्माणिउ ।

एत्थापं रिउफुरणु णिसुंभिउ

चंगउ पाहुणएण वियंभिउ ।

अवरें उत्तु रायसियसेविहें

उप्पणउ पुहइंमहएविहें ।

घत्ता—एहु सो णायकुमारु परिरक्खियभूभायहो ।

भाइणेउ तुह होइ पुत्तु जयंधररायहो ॥ ८ ॥

9

Nagakumara marries Jayavati, his maternal uncle's daughter.

तं णिसुणेवि मामु संतोसिउ

जयजयसइं विजउ पघोसिउ ।

पणवमाणु सससुउ अवरंडिउ

रणचंडहिं भुर्यंदंडहिं मांडिउ ।

ससुरें सुंदरु साहुक्कारिउ

तेण वि वद्धउ रिउसाहारिउ ।

७ E हुववह. ८ C कुलियइं; E चुलियइं.

8. १ C सामंतु पमुहुभडु, २ D पचंडपजोयहो. ३ C रंभेवि. ४ ABD अप्पिवि. ५ E णाय. ६ E अब्भुअ, ७ ABCE कासु. ८ E °हिं.

9. १ E omits this foot. २ E भुअ.°

वद्भु जि सोहइ पट्टु णरिंदहो
 कव्वणिवंधु जि सोहइ णिवंजसु
 छुडु मा णासउ खग्गालिंगणे
 किं सोहंति ण वद्ध मउब्भड
 तुह पोरिसु किर केण खलिज्जइ
 इय संबोहिवि मुक्कु सुहंकरु

वद्भु जि सोहइ दंतु गइंदहो ।
 वद्भु जि सोहइ जगे पारयरसु ।
 वद्भु जि सोहइ सुहइ रणंगणे ।
 परत.विर पडंति घणथणभड ।
 तुह जसरासि केण मइलिज्जइ ।
 जयविजयाहिउ जायउ किंकरु ।

घत्ता—पुरवरे सयल पइट्टु कयसोहावित्थारें ।

शुणवइ मामहो धीय परिणिय णायकुमारें ॥ ९॥

10

Nagakumara's homage to the sages who attained salvation at the Urjayanta mountain. A letter-bearer arrives.

णिवंचउरंगाणिवा इव फेडिवि
 दुहुं दीणहं सुहुं अरिहुं हरोप्पिणु
 देउ पयावंधुरु किं वण्णमि
 वियडकडयकीलियसुरकंतहो
 जिणवत्थावहारवउ संसिवि
 णाणसिलहिं णियणाणवडंचलु
 सिहरें पावियकेवलणाणइं
 धित्तदेहकक्करदरिदुग्गइं
 विरइयवंभणिरुवुं देसइं
 डिंभयभयहरणेक्कविहाणइं
 दीणाणाहदिण्णधणपउरहो

थविवि तिक्खकरवालें ताडिवि ।
 थिउं गिरिणयरणिवासु करेप्पिणु ।
 हुउं णियकुइत्तणु अवंगणमि ।
 अण्णहिं वासरे गउ उज्जितहो ।
 लक्खणपंतिं फुरंति णमंसिवि ।
 धोइंउ वयजलेण कउ णिम्मलु ।
 वंदिय मुणिवरणिव्वुइत्ताणइं ।
 सुरकामिणिभवपावणमग्गइं ।
 थाणं गयप्फलणियरुहेसइं ।
 जोइंय जाक्खिणिणिलयणिवाणइं ।
 पुणु आयउ सुंदरु गिरिणयरहो ।

घत्ता—थिउ तहिं ससयणु जाम ता णं सिरिहंकारउ ।

पत्तंविहूसियकंठु पत्तु पक्कु लेहारउ ॥ १० ॥

३ E गयंदहो. ४ E णिय*. ५ MSS वप्प.

10. १ C वलचउरंग. २ C अरिहे; E अरिहि. ३ A थिर. ४ E नामि नण्णमि. ५ CE उज्जितं
 ६ E *वंति. ७ E धोयउ. ८ CE हुउ उहेसइं. ९ ABCD पात्तु. १० CE जेइवि. ११
 णवाणइं. १२ E तिरिहंकारउ. १३ D पत्तु.

The letter is from Abhichandra, king of Gajapura, requesting Nagakumara for help against Vidyadhara Sukantha who had killed his brother Subhachandra of Kausambi and captured his seven daughters.

गयउरवद्गणा उज्झियदण्णै
चंदमुहें चंदाहावण्णै
कुरुकुलपविउलणहयलचंदे
सो मयरद्दणण अवलोहैउ
उववणणचदुमकीलियसुरचरे
महु सुहचंदु भाइ गरुयारउ
ताहे^१ सुहद्दे^२ तेण विणीयउ
कमलप्पह कमला सुहमाणण
आणंदप्पह णायसिरी सइ
कणयमाल एयउ सत्त वि लइ
पत्तैवसंतसमप विहसंतिउ
दिट्ठउ सोमै खयरें कणणउ
गंपि अलंघणयरे मइमंदहो
वज्जोरिदेवीपाणेसैं
कुलसकंठरुप्पिणिसुर्यतापं

रयणमालघरिणीकंदण्णै ।
मुयभायरकयसोयवियण्णै ।
लेहु विसज्जिउ जो अहिचंदे ।
एम कज्जु आहासइ वाईउ ।
वच्छाजणवए कोसंवीपुरे ।
वसइ सुहद्दापाणपियारउ ।
णिसुणि सत्त संजायउ धीयउ ।
कमलसिरी वियसियकमलाणण ।
कणउज्जल उज्जल पाडलगइ ।
आयण्णाहि कुमार विहिवसगइ ।
वणे वसंततिलयम्मि रमंतिउ ।
मरगयमणिचामीयरवण्णउ ।
कहियउ तेण सुकंठखगिंदहो ।
णहयलगमणें जमभडवेसैं ।
आवेप्पिणु णहयरणररापं ।

वत्ता—देव णियाउ सुआउ मारिवि भाइ महारउ ।

पहु तुहं दुत्थियमिच्चु मइं तुम्हहं कउ कूवारउ ॥ ११ ॥

Nagakumara chivalrously responds to the request and meets Sukantha.

पिसुण्णिउ तुह जसु वरकइकव्वे
पिसुण्णिउ तुह जसु तंतंसिद्धे
णिसुण्णिउ मइं माहियलि पायालय

गाइरण सुइमहुरें दिव्वे ।
पिसुण्णिउ तुह जसु वंदिण णहें ।
विसहरेहिं देवाहिं सग्गालय ।

11. १ E °यउ. २ E गरुआरउ. ३ E °हि. ४ D कणयकंति. ५ C पत्ते. ६ E सुअ,

12. १ C omits first three feet of this कडवक.

तं गिसुणेष्पिणु गउ जायंधरि
सहं परिवारं णिउ खगपुरिसंहिं
पिहिउ अलंघणयरु चउरंगहिं

हरिणगंधलुद्धउ णं केसरि ।
कणयविमाणं वड्ढियहरिसंहिं ।
भडमायंगरहेहिं तुरंगहिं ।

5

घत्ता—ता णीसरिउ सुकंठु वइकंठु व परवलहरु ।

चावविहूसियदेहु सर मुअंतु जिह जलहरु ॥ १२ ॥

13

Nagakumara's rebuke and Sukantha's retort.

णवजलहरेहिं वं जललव मुअंतेहिं
रणझणियमणिकिंकिणीसोहमाणेहिं
सोवण्णसाडीणिवद्धुद्धचिंधेहिं
दंतंगणिभिण्णहंहरिणरवरंगेहिं
भणियं कुमारेण कयतियसतोसेण
परधरणपरतरुणपरदविणकंखाए
लवियं सुकंठेण मा मरसु ओसरसु

दढकढिणपविवलयपरिवद्धदंतेहिं ।
अणवरयपरियलियकरडयलदाणेहिं ।
करणासियागहियगयणाहगंधेहिं ।
भूगोयरा खेयरा थिय मयंगेहिं ।
पाविट्ट खद्धो सि एणण दोसेण ।
मरिहीसि दुच्चार खलचोरसिक्खाए ।
णियजीवियाकाम कामिणिसुहं सरसु ।

घत्ता—ता दोहिं मि कुद्धेहिं णिल्लूरियपरविक्रम ।

मुक्का दीहर वाण कोवजलणजालासम ॥ १३ ॥

14

The fight and Sukantha's end.

धरियलोह तेण जि ते गुणञ्जुय
चित्तविचित्त तेण ते चलयर
धम्माविमुक्क तेण ते हयपर
तिक्ख तेण ते वम्मल्लूरण
चलइ ण वइरि खद्धु खयकालं
एअंहिं वालपमुहभडवीरहिं
तहिं अवसरि करि करिणा जिउत्तउ

उञ्जुय तेण जि ते मुक्खुञ्जुय ।
पेहुणवंत तेण ते णहयर ।
रोसविसिण्ण तेण ते दुद्धर ।
सहल तेण ते आसाऊरण ।
रुद्धु पयावंधुरसरजालं ।
परवल्लु जिउत्तउ संगरि धीरहिं ।
दंतिहिं भिंदिवि माहियलि चित्तउ ।

२ E °सिंहि. ३ E मुवतु.

13. १ E °व. २ E पुणु. ३ AC णिवद्ध°. ४ E दंतंग. ५ C करि. ६ E जीवियं.

14. १ CE अञ्जुण. २ B मुक्खञ्जुय. ३ D पहुणवंत तेण जि ते. ४ E विसण. ५ E आसा

६ A तुट्टु. ७ ABC omit this line. ८ A उत्तउ.

विणिण वि पयगइं चेष समाणा	विणिण वि महियरणंहयरराणा ।	
विणिणं वि रणरसरंजियभडयण	वे वि जलण जह राहवरावण ।	
विहिं वि चलंतहिं धारालगगइं	खणखणांति पहरंतहं खगगइं ।	10
कणरणंति कडियलंकिंकिणियउ	जय भणंति सुरवरकामिणियउ ।	

घत्ता—दोखंडिउ मयणेण गलकंदलु करवालें ।

खुडिउ सुकंडहो¹³ सीसु णं सरकमलु मरालें ॥ १४ ॥

15

Release of the maidens, crowning of Vajrakantha, marriage of Ruppini and the hero's visit to Abhichandra at Gajapura.

हप सुकंडे जमरायपरिगहे	मेल्लाविय कुमारि वंदिगहे ।	
वज्जकंडु तहिं रज्जे ठवेप्पिणु	तासु वाहिणि रुप्पिणि पॅरिणेप्पिणु ।	
कणहु व रणे सिंसुवालु वहेप्पिणु	विजयसेस सुरदिणण लण्णिणु ।	
गयउरु गंपि मिलिउ अहिचंदहो	तेण वि चंद दिणण वरचंदहो ।	
इयरउ सत्त वि लेवि विवाहें	गयउरे थिउ पहु परमुच्छाहें ।	5
धणंणिहि वच्चउ विहलुद्धरणें	जुंच्चणु जाइ जाउ तचयरणें ।	
हियवउ गुप्पउ जिणसंभरणें	पाण जंतु मुणिपंडियमरणें ।	
जीयउ पौवि असहायसहेज्जउ	णायकुमारु व कयपरकज्जउ ।	
अम्हारिस जे मणुय वराया	किमि ते जणणीसोणियंजाया ।	
लइ जियंतु जीवंतं विंते मुय	मायाथणघणत्तणासण सुय ।	10

घत्ता—थिउ तहिं रज्जु करंतु माणियतरुणीथणयलु ।

णायकुमारु अणंगु पुष्पयंतवणुज्जलु ॥ १५ ॥

इय णायकुमारचारुवरिण्णणणामांकिण्ण महाकहपुष्पयंतविरइए महाकव्वे
वहुकुमारीलंभो णाम सत्तमो परिच्छेउ समत्तो ।

॥ संघि ॥ ७ ॥

९ E पयगयवेय; C वेय. १० ABD. णं णहयरराणा. ११ ABC omit this line. १२
BD कडियालि. १३ E °हं.

15. १ E धवेप्पिणु. २ E पणवेप्पिणु. ३ A वणहिं वि. ४ C जोच्चणु सहलु जाउ. ५ CE पर
६ E सोयणि. ७ E जीवंति. ८ D तु.

VIII

1

Mahavyala enjoys life at Kusumapura.

जयवम्महो णंदणु णयणाणंदणु गणियासुंदरिहिययहरु ।

कुसुमउरे रवणणए धणपरिपुण्णए वाहिरपुरे हिंडइ पवरु ॥ धुवकं ॥

हिंडइ णंदणवणु पेच्छमाणु

धयरट्टमणोहरुं गच्छमाणु ।

सिहि णच्चमाणु कोइल्लु लवंतु

जोइयउ परावउ कल्लु कणंतु ।

पभाणउ तरुणिहिं मणियाँइं जाइं

काहिं सिक्खिओ सि तुहुं पक्खि ताइं । 5

ओसरसु कीर कोमलिय ललिय

मा भंजहि तुहुं मायंदकलिय ।

किं मुक्ख तिक्खचलचंचु धिवसि

पुप्फवइवेल्लि पुणु पुणु वि छिवसि ।

अच्छउ वाहिरे वेढिविं भुयंगुं

माणउ केयइकुसुमंतरंगु ।

अभंतरलीणं छप्पएण

रसवाँणट्टूणवड्डियमएण ।

कुसुइणिर्यहे परमाणंदु दिंति

सीय वि सासियर पउमिणि डहंति । 10

उणह वि रवियर तहे सुहु जणंति

माहिलउ पियदोसु वि गुणुं मुणंति ।

विणु सोहग्गे किं करइ वण्णु

अंवइयहे महुरु णउ णिसण्णु ।

घत्ता—जो जाइहे रत्तउ भमइ पमत्तउ दरिसियकुसुमविहइयहिं ।

सो कयरसभंगइं कइयइं अंगइं भमरु ण चुवंइं जूँहियहिं ॥ १ ॥

1. १ E मणोरह. २ MSS कोइल. ३ E कल. ४ E नाणिआइं. ५ D वेढिवि. ६ E भुयंगु.
७ C रसपाण. ८ E कुमुयणियहि. ९ CE गुण गणंति. १० C अच्छइयहे. ११ E कुसु. १२
AB originally give र्यहे but correct it as इहोयहे; D इहोयहे; C इहोयहे; or
रह्यहो; E रुवहो.

Mahavyala learns from a traveller about the Pandyan princess who did not like any man. He goes to Southern Mathura and is seen by her.

ता दिट्टु पहिउ पंथेण जंतु	अच्छेरउ किं महिवीढि विंचु ।
कोकिउ पुच्छिउ जयवइसुएण	आहासिउ तहो पावासिएण ।
गंभीरविजयदुंदुहिणिणाउ	दाहिणमहुराहिउ पंडिराउ ।
सिरिमलयंसुंदरीभोइणीए	आलिंणिउ भोइ व भोइणीए ।
कामरइ धीय को मरइ जाहिं ^६	चिंतंतु रूउ णिरु णिरुवमाहिं ^६ ।
तहिं ^६ पुरिसु णरुच्चइ को ^० वि केम	चुणिएण हयंगहो भंचु जेम ।
तं णिसुणिवि जयवइतणुरुहेण	कय गमणजुत्ति पहसियमुहेण ।
संपत्तउ महुराउरि पइट्टु	आवणे णिविट्टु लोएणं दिट्टु ।
णिवकिंकरु जयसिरिरमणसुंडुं ^३	भइ कामरूउ णामें पयंडु ।
तें काट्टिय सा सुंदरि घराउ	णं करिणा करिणे महासराउ ।
किर झत्ति हट्टमग्गेण जाइ	तहो जंतहो पुरउ ण को वि ठाई ।

घत्ता—जोइ^३ कयमयाणिहिं^३ चिलियहिं^३ णयणोहं मुच्चए विवणि णिसण्णु णरु ।

आहिमाणखयंकरु विर^३हभयंकरु मणे पइट्टु णं कुसुमसरु ॥ २ ॥

The princess raises an alarm and Mahavyala has to fight the guards.
She is pleased with his victory.

पहवंतवाहधारासरीए	अण्णाउ पघोसिउ सुंदरीए ।
दूराउ जे अवलोइय जणेण	चलिवंडए संभिवि हउं अणेण ।
णिज्जमि लग्गी चिलवंति एम	परितायहि तुहुं मइं मणुयदेव ।
तामायउ रूसिवि खगपाणि	मरु मरु भणंतु दुच्चयणवाणि ।
परसंताविर पाविट्टु घोर	वलु वलु काणीण कुमारिचोर ।
ता सो वि वल्लिउ पुलइयसररु	महवालु कामरूवंकवीरु ।
वचंति वलंति हणंति ठंति ^३	भमियइं करवालइं थगधगंति ।

2. १ E खित्तु. २ E जइवइ. ३ E तहु. ४ DE मलयासुंदरि. ५ D वरइ. ६ C^० हे. ७ कहमि. ८ E भुत्तु. ९ C लोएहिं. १० C रमणसंडु; D^० रमणु सुंडु; E^० रमणिसंडु. १ CE थाइ. १२ E जोयउ. १३ C चालियहिं. १४ E विहर^०.

3. १ ABE चल्लिउ. २ C थंति.

सरयणवसुणंदय विष्फुरंति
उद्वंतहं भयथरहरिउ भाणु
हकंतहं फुट्टइ भुअणैभाउ
ना कुद्धं जयवइणंदणेण
ओसरिवि सरिवि उल्ललिवि मल्लिवि
वलवंतविवक्खखयंकरासु

अवरोप्परु लग्गिवि खुणुखुणंति ।
णिवडंतहं फाणि वंधइ ण ठाणु ।
पहरंतहं उट्टइ णहे णिणाउ ।
दरिसियभडथडकडमइणेण ।
खग्गेण खग्गु सहस त्ति खल्लिवि ।
तहो पंडिणरेसरकिंकरासु ।

10

घत्ता—सिरु छिण्णु सकुंतलु डसियाहरदलु कुंडलमंडियगंडयलु ।

वित्थारियपणयहे^३ पत्थिवतणयहे^४ कमलु व वियसिउ^५ मुहकमलु ॥ ३ ॥ 15

4

Mahavyala marries the Paḍyan princess. From a traveller he learns about the princess of Ujjayini who also did not like any man. He goes there; but the princess remains unmoved at his sight.

हए कामरूवे पीडिडय सरेण
मालइ वियसइ अलिलालिएण
जा जासु रत्त सा तासु णारि
विण्णि वि णक्खपेम्मं छाइयाइं
तावायउ पं थिउ भणिउ तेण
कहिं आय उ किं पइं दिट्ठु चोळु
उज्जेणिहिं सिरिजयसेणु राउ
मेणइ सुयं जइ वि अणंगसरिसु
तं णिसुणि णवि पुच्छिउ तेण पंडि
रंविवारे पइट्टउ सहुं वरेहिं
णियवाए णजियकलकंठियाए

दिण्णिय कुमारि परिणिय वरेण ।
चक्की चक्केण णिहालिएण ।
इयरहो पर भीसण पलयमारि ।
णिवसंति वे वि रइराइयाइं ।
वरइत्तं णवपंकयमुहेण ।
ता देसिउ भासइ तासु कळु ।
सुहवइआलोयणंजणियराउ ।
ण समिच्छइ इंदसमाणु पुरिसु ।
गउ उज्जेणिहिं वरु मुइवि चंडि ।
रायालउ अवरोहिं मि वरेहिं ।
जोइउ सउहयलपरिट्टियाए ।

5

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घत्ता—महवालु णिहालिवि सिरु संवालिवि वियसिवि वुत्तु वयंसियण ।

वरु वम्मह जेहउ वरहि ण एहउ जिह वरियउ माहउ सिरिए ॥ ४ ॥

३ C भुअल; E भुवन. ४ D सारिवि. ५ ABCE °हो. ६ ABCD ° व.

७ D आलोयणि, २ E सुव. ३ E तहि वारि. ४ D परेहि. ५ E पतेहि. ६ E जेणउ. ७ जोहउ.

Mahavyala then goes to Gajapura and returns to Ujjayini with the portrait of Nagakumara, at the sight of which the princess becomes enamoured.

ता भणइ कण्ण महु प्हु भाइ
हो होउ माए किं जंपिण्ण
पोसंतु ससामिहे तणउ पक्खु
गउ गयउरि दिट्ठु अणिट्ठुकालु
पणवंतें चोल्लिउ देवदेव
सो णायकुमारु जि होइ णण्णु
दंसमि प्हु हउं इच्छिउ न जाए
महु दिज्जउ प्हु रूवंकवीरु
अवलोइउ पइ मेइणि कंमंतु
मुणियउ सहिउ तें चित्तयारु
आलिगिउ सुपुरिसलक्खणेण
वालंकेदेहु हरिसेण भिण्णु
आलिहियं चेलकरु वाउघेउ
खरं किरणदिणंतरे घरे पइट्ठु
सम्माणिउ माणें रूढएण

अवसंति ण वियसइ कण्णजाइ ।
णयणइं लगंति ण विप्पिण्ण ।
ता सो णीसरियउ चारुचक्खु ।
अरु पइसिवि भायरु जेडु वाळु ।
सुणिए ज्ञासु करेसामि हउं मि सेव । 5
रूवेण कामु चणएण कण्णु ।
इहु इच्छिज्जइ कण्णो ताए ।
ता गयउ तमालउ इच्छि वीरु ।
विप्फुरियल्लुरियकरु दिक्कंमंतु ।
दे देहि लिहिविं पक्खुं माणु । 10
ता दिट्ठु लिहिउ तं तक्खणेण ।
चित्तयरहो दम्मसहासु दिण्णु ।
गउ पुणु विं णिहेलणु ति वतेउ ।
पडपाणि भाइ भइणीए दिट्ठु 15
घयणें तंवोले पौढएणं ।

यत्ता—ता तेण पडंचलु पविउलु णिम्लु कामिणिविरइयविरहजरु । ।

पसरेप्पिणु दाविउ कण्णहे भाविउ लिहिउ अणंगु अणंगयरु । ॥ ५ ॥

Nagakumara marries the princess of Ujjayini.

सरसुच्छुंदंडकोवंडधारि
हैलि मयणु ण किं दडुउ हरेण
किं मुउं किं जीवइ प्हु पुरिसु

परमेसरं माणिणिमाणहारि ।
किं दाविउ कोऊहलु णरेण ।
चित्तेण विवज्जिउ एण सरिसु । C^०

5. १ C रुक्खराइ. २ E सुणु. ३ D चिक्कंमंतु. ४ ABDE लेहि. ५ AF
६ C तो. ७ E आलियहि. ८ E जि. ९ E खण. १० E पौडिएण.

6. १ E सुच्छ, २ C परमेसर. ३ BD हले. ४ E मुवउ.

जइ अत्थि वप्प संपइ जुवाणुं
 तं गिसुणिवि वोळ्ळिउ सुंदरेण
 सच्चउ सुंदरि वरु कामएउ
 सच्चउ जि मयरच्चिधेण जुत्तु
 किं बहुएणं आणमि करमि तेम
 भइ एम भणेप्पिणु णवणवेण
 जेठ्ठे^५ एकोयरसंभवेण
 वालें दक्खालिउ पत्थिवासु
 पणवइं गियभिच्चहुं कराहि करणुं
 अक्खिउ वइयरु संचलिउ राउ
 उज्जेणि पत्तु पहु णेहसुलिउ
 पइंसारिउ पुरे जयलच्छिणाहु

तो आणहि लहु महु धरहि पाणु ।
 सलहिज्जइ सुयणुं पुरंदरेण ।
 सच्चउ जे रइपीईसमेउ ।
 गुणवंतु जयंधररायपुत्तु ।
 अट्टमइं दियहे तुह मिलइ जेम ।
 गउ हत्थिणामपुरवरु जवेण ।
 जयवम्मजयावइतणुरुहेण ।
 एहु मज्झु भाइ जयलच्छिवासु ।
 एवहिं पुणु पयहो तुहुं जि सरणु ।
 परिढक्कवुक्कभेरीणिणाउ ।
 अद्धवहे गंपि जयसेणु मिलिउ ।
 लहु दिण्ण कण्ण विरइंउ विवाहु ।

5

10

15

घत्ता—पियदूयहो वयणहिं जोइवि^३ गयणहिं अवरोप्परिहिं जि लग्गइं ।
 वहुवरइं सुरत्तइं विण्णि वि तत्तइं जिह लोहइं तिह लग्गइं ॥ ६ ॥

7

Mahavyala tells Nagakumara about Tilakasundari, the princess of Meghapura who had taken a vow of marrying one who could beat the tabor in harmony with her dance. Nagakumara comes to Meghapura.

णिवसंतें संतें संतयाहं
 हरिखंधवंधु णीरंधु गणिउ
 कोऊहलु किं पइं मुंणिउ वप्प
 भणु भणु तं गिसुणिवि भणइ भिच्चु
 मेहउरि मेहवाहणु णरिंदु
 पिय मेहवाल रइकइयवाल
 जाणेप्पिणु चलपयवडणभंगु
 सो णरवरु तहे मणमाणु महइ

उज्जेणिहिं सेणिहिं सुहसयाहं ।
 कामेण महावालंकु भणिउ ।
 दाहिणमहियलि वडियवियप्प ।
 किक्किंधमलए कयंवरिभिच्चु ।
 वुद्धिए सुरगुर रिद्धिए सुरिंदु ।
 सुय तिलयासुंदरि णीलवाल ।
 णच्चंतिहिं जो वायइ मुंदंगु ।
 एही पइज्ज जणु सयलु कहइ ।

6

५ E जुवाणु. ६ AB सुयण. ७ AB omit this line. ८ C omits this foot.

९ CE पणनइ. १० D करणु. ११ E पयसारिउ. १२ E विरयउ. १३ E जेठ्ठे.

7. १ DE सुणिउ. २ E कइ°. ३ E सुयणु. ४ C पइज्ज; E पयज्ज.

राएण भणिउ कयकामकील
किं सा ण जित्त वाइत्तएण
भो भो कयसुरणरखयरसेव
लइ आउं जाहुं पुरे जेत्यु जेत्यु

ण गओ सि काइं महिभमणसील ।
भिच्चेण पउत्तु सइत्तएण ।
आउज्जविज्ज महु णत्थि देव ।
घरिणीउ थवेप्पिणु तेत्थु तेत्थु ।

10

घत्ता—सहुं तँहिं णियकंतहिं भडसामंतहिं सेविउ पालिउ णेहउरु ।
मरुहयमयरद्धउ गउ मयरद्धउ संपत्तउ तं मेहउरु ॥ ७ ॥

8

Nagakumara fulfils the vow of the princess and marries her. A merchant tells him that there was a Jina temple in the Toyavali island.

आयउ सवडंमुहु मेहवाहु
घरि पुज्जिउ तरुणिविइण्णडाहु
पयचलणमिलिउ वाइउं मुयंगु
तो दिण्ण कण्ण जाइउ विवाहु
थिउ रामइं सहुं रामाहिरामु
अण्णहिं दिणि सावयधम्मसाहु
रयणइं ढोइवि दिइउ णरिंदु
परंतोरचोञ्चु किं तेण सिहु
णं एक्कवीसमो भावणिंदु
छउमत्थघरत्थफणिंदवंदु
दीसहि णावइ वारहमु रुहु
पज्जलियविहमाणिक्कदीउ

पइसारिउ पुरि रिउहरिणवाहु ।
उप्पेत्यसुकंठंससंकंराहु ।
जोइउ वलेवि मुद्धइं अणंगु ।
सिरिसंगे^१ णं तुइउ विवाहु ।
णावइ सीयइं सहुं देउ रामु ।
संपत्तु ससुरघरु वणियणाहु ।
मयरद्धएण पुच्छिउ वणिंदु ।
सुणि सुंदर तुइं णं दहमु विहु ।
तेवीसमु णं संठिउ सुरिंदु ।
णं वप्प पंचवीसमु जिणिंदु ।
लंघेप्पिणु भीयरु झससमुहु ।
तोयावलि णामे अत्थि दीउ ।

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घत्ता—तहिं जिणवरमंदिरु णयणाणंदिरु चामीयरणिम्मिउ विमलु ।

महियलंसरसंभउ णिञ्चु जि णवणउ णं दीसइ पीयलु कमलु ॥ ८ ॥

५ E सयत्त°. ६ E आहु. ७ CDE तिहिं.

8. १ D सुकंठि. २ AB सुसंक. ३ E वायउ. ४ CE जायउ. ५ E सिंगे. ६ E सुहु. ७ D तीरु. ८ D तेतीसमु. ९ D बाहरमु. १० ABD तेयावलि. ११ A संतउ.

There on a big Banyan tree appeared some maidens who complained of injustice and cried for help. They were guarded by a Vidyadhara. Nagakumara thinks of his Vidyas and with their help goes to the island.

सप्पुरिसु व थिरमूलाहिठाणु
सप्पुरिसु व कइसेविज्जमाणु
सप्पुरिसु व परसंतावहारि
सप्पुरिसु व तहिं वडविडवि अत्थि
अण्णाउ भणंतिउ पुक्करंति
गयहत्ये सुहडे रक्खियाउ
वड्ढिमउ न जंपहुं देइ ताहुं
हकारइ वारइ णेहेतुरिउ
तहिं अच्छइ भीसणु सुहडचंड
णिज्जाइय देवि सुदंसणिल्ल
किं किज्जउ दिज्जउ अज्ज विज्ज
अण्णु वि संवाहणि देहि तेम

सप्पुरिसु व अकुसुमफलणिहाणु ।
सप्पुरिसु व दियवरदिण्णदाणु ।
सप्पुरिसु व पत्तुद्धरणकारि ।
जहिं करइ गंडकंहुयणु हत्थि ।
तहु उप्परि कण्णउ उत्तरंति ।
मइं अप्पणु देव णिरिक्खियाउ ।
सो जोहुं भीमु खेयरसुयाहुं ।
अण्णु वि भुयवलमाहर्षफुरिउ ।
ता चिंताविउ मणे पुरिसचंड ।
संपत्त भणइ गुणगणरसिल्ल ।
पहु भणइ देहि आहारविज्ज ।
परतीरु जामि अर्जेव जेम ।

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घत्ता—ता दिण्णउ विज्जउ णिरु णिरंवज्जउ तहो देवीए सुदंसणए ।

पहु संवाहिणियए णिउ घणथणियए अमरहरेण णहंगणए ॥ ९ ॥

10

Nagakumara with Vyala and others worships the Jina.

सो वालु महावालु वि सुतेउ
कणयच्छविणिज्जियतरुणतवणु
कउ वीरंहो मंदरसित्तणेहु
पइं जिण णिंदिउ त्वट्टलु णरंगु
तुहु समु कंचेणु तणु सत्तु मिच्चु
असुहारियाउ णीसारियाउ

अवरु वि अछेउ अवरु वि अभेउ ।
गय पंच वि तं रइवइरिभवणु ।
जिणु वंदिउ मंदरसित्तदेहु ।
विसएसु तुज्जु किं पि वि ण रंउ ।
तुहुं देव भुअणपंकरहमित्तु ।
दियवरियाउ पइं वारियाउ ।

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9. १ C सीहु. २ D णेय. ३ ABDE माहणु. ४ D वृहि पुज्ज. ५ D गिरव°.

10. १ C वीरहे. २ C तणु कंचणु; E त्तिणु कंचणु.

कंतावसेहिं कं तावसेहिं
तुहुं जगगुरु अवसं सारपहिं
वम्महवेपं परमुच्छियाइं
सित्तइं तुह वायाजीवणेण

नाविज्जइ सुरहिं सतामसेहिं ।
सुहु हिउ हिडियसंसारपहिं ।
भूअइं अइरइरसमुच्छियाइं ।
पडिवण्णउ उवसमु जीवणेण ।

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घत्ता—इय वंदिवि जिणवरु हरिहरु दिणयरु कमलासणु गुणरयणणिहि ।
तवजालाभासुरु कंपावियसुरु भवकाणणणिहुहणसिहि ॥ १० ॥

11

After meals Nagakumara sees the maidens. Being questioned by Vyala, the eldest of them gives an account of themselves. The town of Bhumitilaka.

उचुंगसिहरु सुरगिरिसमाणु
पहु भिच्चहिं णाणारसविहिण्णु
आया जिणहरु मज्झण्णर्याले
उट्टिउ अवलोइंउ गयणमग्गु
मंदारकुसुमकयकेससोहु
थोव्वडथणमंडलघुलियहारु
रंखोलमाणकंचीकलाउ
कयलीकंदलसोमालियाउ
रायाएसं वालेण तेण
आयउ पडुंणा परिपुच्छियाउ
पुक्कारु करहु किं णिच्चमेव

आसण्णु गंपि मणहरु विमाणु ।
भोयणु भुत्तउ विज्जाप दिण्णु ।
अण्णायपुव्वकण्णावमाले ।
दिट्टउ कुमरेण कुमारिवग्गु ।
सासाणिलणिवडियमहुयरोहु ।
पयमंजीरयइंकारसारु ।
परितायहि तायाहि कंयपलाउ ।
आह्वयउ सँव्वउ वालियाउ ।
वालुंणपहरतासियणिवेण ।
तरुणीउ तरुणहरिणच्छियाउ ।
ता भंगइ जेट्ट सुणि कहमि देव ।

६

10

घत्ता—णियडउं जि मणोहरु छुहपंडरंधरु पंदणवणदुमरमियसुरु ।
एत्थत्थि भडारा तिहुयणसारा भूमितिलउ णामेण पुरु ॥ ११ ॥

३ E गुणणिरय.

11. १ C *काले. २ E अवलोयउ. ३ C थुव्वड; D थोवड. ४ E परकलाउ. ५ C omits this portion from सव्वउ to आयउ in line 10 below. ६ E वालग, ७ A पउणा. ८ C णियडाउ. ९ C पंकियघरु.

They were five hundred daughters of King Sriaksha who was killed by his own nephew Pavanavega. The latter had imprisoned them all.

उक्त्वायंखगारक्खियसतेउ
णामेण रक्खमहरक्ख तणय
हउं पुत्ति मणोरमणामधेय
मंदाइणि णाइणि मयणलील
सामंगि मंगि सिंगारकंति
चंदप्पह चंदिणि चंदलेह
जयलच्छि अहिंसाएवि सोमं
चारित्तगुत्ति परचित्तचोरि
सोहग्गसीय सइ रयणमाल
काँलंगि कुरंगि सुरंगि तुंगि
इय एवमाइ विहिपालिपाइं
लइं पंचसयाइं मणोहरीहिं
महु तायहो केरउ भाइँणेउ
तेणम्हइं एयउ मुद्धियाउ

सिरिरक्खराउ सिरिमइसमेउ ।
बंधवपरिपालियसयणविणय ।
पुणु विज्जुप्पह पुणु विज्जुवेय ।
पुणु पोमिणि गोमिणि सुद्धसील ।
देवइ रेवइ सावित्ति संति ।
गाइत्ति सरासइ बुद्धिमेह ।
णवरंग रंभ रमणीयरोमं ।
रइ काममारि गंधारि गोरि ।
मालइ मालिणि कंदप्पकील ।
मइ कइवयजणणि वियारभंगि ।
तुम्हइं पच्चक्ख णिहालियाइं ।
पिउं पुत्तिहिं पीणपओहरीहिं ।
णामेण पसिद्धउ पवणवेउ ।
मग्गंतं तेण न लद्धियाउ ।

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घत्ता—तैं हयदाईज्जए रक्खसविज्जए मारिउ जणणु भडेण सहं ।

15

घणतिमिरंधारए कारागारए बंधिवि भायर घित्त महु ॥ १२ ॥

They had refused to marry the murderer of their father, but they offer to marry Nagakumara if he could release them. Nagakumara promises to do what he could.

इच्छंतु वि दुज्जणु णीससंतु
तैं वोल्लिउ किं महु अत्थि गोहु
जइ वइरभाउ हियणण धरहु

अम्हहिं न समिच्छिउ पिउकरंतु ।
को करइ दइच्चं महुं दिगेहु ।
तो वणु जाइवि कूयां कणहु ।

12. १ C उक्त्वाइ. २ E कंति. ३ E ज्ञान. ४ MSS रत्त. ५ CE कवित्ति. ६ C वि. ७ E भायणेउ. ८ E दायजए.

13. १ D ता. २ E वणि. ३ E हुकार.

पुरिसैं सयलाउ णिरिक्खियाउ
 णंदिणिवालैं णं णंदिणीउ
 जइ मेलावहि तो होसि णाहु
 ता भणिउ कुमारे कयदएण
 धणु खीणु वि विहलियपोसणेण
 पारंभियवलिवलणिग्गहेण
 सैयणत्तणु सज्जणगुणग्गहेण
 जुञ्जिज्जइ किञ्जइ कज्जसिद्धि
 तहिं अवसरे भिच्चैं हक्कियाउ
 पुरवरु गयाउ गयवरगईउ

लउडीयेरेण परिरिक्खियाउ ।
 अम्हइं मांसुयजववंदिणीउ ।
 णं तो किं लायहि देहे डाहु ।
 दुक्खु वि चंगउ सुतवैं कएण ।
 मरणु वि चंगउ सण्णासणेण ।
 रणु चंगउ दीणपरिग्गहेण ।
 पोरिसु सरणाइयरक्खणेण ।
 दिज्जइ विहलियदुत्थियहं रिद्धि ।
 णीसेसउ कण्णउ कोक्कियाउ ।
 पहु संचितइ मंतिहिं मईउ ।

5

घत्ता—रामाहररायहो दीणहो रायहो परपीडणे किं पूरियउ ।

मण्णमि रायत्तणु जगे जसकित्तणु जेण दीणु उद्धरियउ ॥ १३ ॥

14

Nagakumara sends ambassadors to Pavanavega, demanding restoration of the kingdom and release of the maidens. The enemy's retort.

इय भणिवि अछेयाभेय सिद्ध
 रायालए वोळ्ळिउ पवणवेउ
 रक्खहो महरक्खहो रज्जु देवि
 मा कुमैरिहिं केरी करहि तत्ति
 जणकवैलवलणकीलाविसाले
 ता भणिउ सरसु मारुयंजवेण
 पियमुहकमलैं अवलोइएण
 ओहच्छमि हउं विरएवि वूहु
 जं सैसुरहो किउ तं करमि तासु
 ता गय ते जोइय चैरणरेहिं

ते दूय वे वि पुरवरे पइट्ट ।
 आपसु देइ तुह मयरकेउ ।
 णीसरु तुहुं पुरवरु परिहरेवि ।
 मा हक्कारहिं भीसणभवित्ति ।
 मा णिवडहिं कावालिणिकवालै ।
 मारइ अणंगु विरहैं णवेण ।
 णउ सत्थैं संगरे दोइएण ।
 आवेउ लेउ कण्णासमूहु ।
 भक्खंतु लुद्धगिद्धंतमासु ।
 पहरणइं लित्ति दीहरकरेहिं ।

10

४ E मारुवजयवंदणीउ. ५ ABCDE omit this line. ६ E भिच्चइं. ७ E परियउ.

८ ABDE मज्जु वि. ९ AB उरियउ.

14. १ E णीहरु. २ E कुवरिहिं. ३ C कसुल. ४ E मारुव. ५ E सुसरहो. ६ A वर°.

घत्ता—पंच वि भाभासुर जियदेवासुर रयणविहसणपरियरिय ।

जगे णायणयाणय परिपालियपय लोयवाल णं अवयरिय ॥ १४ ॥

15

Pavanavega meets his death at the hands of Nagakumara.

णं पंच वि पंडव अइपयंड

णं पंच सीह णं पंच जलण

णं पंच वि मयणहो पंचवाण

पंचहिं हयगयरहरहिय दलिय

पंचहुं वि रिउहुं गलवेवियाइं

दलियाइं रहंगइं रहवराहं

पहरंतहं जायंधरिणराहं

हय हय मुहफेडें थिप्पमाण

कर्णं सेण्णभंगे सइं वाउवेउ

जायंधरिणा ओसरिवि सरिवि

हउ विण्णाणेण लहेवि रंधु

उच्छल्लिउ रुहिरु धाराए सरल्लु

णं पंच हत्थि मयागिल्लुगंड ।

णं पंच मेरु संजायचलण ।

पंच वि धाविय उग्गयक्किवाण ।

णं पंडुसुर्याहिं राणि कुरु व मलिय ।

पंचत्तहो णीयइं जीवियाइं ।

गज्जिय गय गयगंधेण ताहं ।

रहरहिय ण याणिय कहिं गयाहं ।

हिलिहिलिअंतर्वलिगुप्पमाण ।

अच्चिडिउं भडहं भंडणे अजेउ ।

असिणांसिवत्तु णिवडंतु धरिवि ।

छिजंतु दुट्टकंठट्टिवंधु ।

पडियउ सिरु णाइं सणाळु कमल्लु ।

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घत्ता—उल्हाविउ वइरिहे मणगयखेरिहे^{११} कोवहुवासणु पज्जलिउ ।

असिवाणियधारण परदुच्चारण णियपरिहवपडु विच्छुल्लिउ ॥ १५ ॥

16

Submission of the warriors, marriage of the maidens, restoration of the kingdom to their brothers and Nagakumara's return to the Pandyan capital.

जाणिउ कण्णापरितायणेण

विण्णाविउ राउं जयलच्छिकामु

पहुणा रामेण व वाणरोहु

आएं भडणियरं तांयणेण ।

तुहुं अम्ह सामि पच्चक्खुं कामु ।

किंकरयणु इच्छिउ वा णरोहु ।

७ AB भासुर.

15. १ C omits this foot. २ E पंच वि णं मयणहो. ३ ABC omit this line. ४ C पच.

५ ABC omit this line; E पहरंतहिं. ६ C यंतावलि. ७ D गुप्पमाण. ८ CE कच.

९ C अच्चिडइ. १० E आणा. ११ C खेरिरे. १२ E विच्छल्लिउ.

16. १ C भायणेण. २ C सड. ३ C पचक्ख.

मुद्धउ पियदंसणे हरिसियाउ
 चरतिलयँउ चंदणसुरहियाउ
 णयणेहिं परँजियहरिणियाउ
 कलमंगलपुण्णमणोहराउ
 णं हंसिणीउ सुरतरुणियाउ
 करपल्लव उचवणतरु णियाउ
 ह्यपवणवेयरक्खंकराय
 थचियाउ ताउ तित्थु जि सईउ
 ते णवसेवय विणिहिय सुधीर
 आरुहिवि मणोहरु सुराविमाणु
 पंच वि जण मँणिभूसियसवासे

णं मलयमहासुसिहरि सियाउ ।
 पवरच्छराउ णं सुरहियाउ ।
 णं गोउलगोविउ हरिणियाउ ।
 वड्डारियसयणमणोहराउ ।
 परिणिवि णीसेसउ तरुणियाउ ।
 पुरवरे गुणपसरियवयणराउ ।
 कय रक्खमहारक्खंकराय ।
 लीलालोइयणियपुरिसईउ ।
 तहिं रक्खणु मंतीस वि सुधीर ।
 तेणोहामियसुराविमाणु ।
 आवेप्पिणु थिय पंडीसवासे ।

5

10

वत्ता—हरहारहिमुज्जलु वियलियकलिमलु अणिवारिउ परिभमइ तहिं ।
 जसु णरवरसारहो णायकुमारहो पुष्पयंतकिरणाइं जहिं ॥ १६ ॥

15

इय णायकुमारचारुवरिए णण्णणामंकिए महाकइपुष्पयंतविरइए महाकब्बे
 बहुकण्णाकल्लाणवीरकिंकरलंभो णाम अट्टमो परिच्छेउ समत्तो ॥
 संधि ॥ ८ ॥

४ D तिलउ. ५ D परिजिय. ६ E reads before this करपल्लवउचवणतसणियाउ णं हंसणीउ
 सुरतरुणियाउ. ७ A B C E मणोरहाउ. ८ E omits this foot. ९ A B C मुणिदूसिय;
 E मुणिभूसिय.

IX

1

Nagakumara goes to Dantipura, marries the princess Madanamanjusha
and then goes to the town of Tribhuvanatilaka.

णिहणेवि पवणवेउ समरे रक्खमहारक्खहुं महि देप्पिणु ।
जायंधरि अरिदंतिहरि गउ दंतिउरहो महुर मुण्णिणु ॥ ध्रुवकं ॥

<p>पुच्छिय पंडियैपहु पंडीसरु णं पंफुल्लफुल्लमाणससरु णवजलहरसरु संचल्लिउ सरु हरिवरखुररयढंकिणयेसरु अंधेसे णववियसियउववणे दंतिणयरे णिवधम्मपसाहिउ चंदमईदेवीउज्जोयउ तेण वि सो पइसारिउ सभवणे पुत्ति पवड्डियपरमाणंदे णेहु लहेप्पिणु सुहि मण्णेप्पिणु चउवण्णासमसोहियाणिलयहो</p>	<p>पुंडुरपुंडरीउ परमेसरु । उच्छुसरासणु गुणसंधियसरु । चलइ सेणु थरहरइ फणीसरु । 5 णयणहिं ण मुणिय रयणि ण वासरु । विमलगहीरंसरे सीयलवणे । चंडउत्तुं पहु सरसासाहिउ । समुहुं एंतु जामाणं जौयउं । दिट्ठण मुद्धे घणथणजोव्वणे । 10 दिण्ण मयणमंजूस णरिंदे । दीहरच्छि सा तिन्यु धवेप्पिणु । पुणु गउ णयरहो तिहुयणानिलयहो ।</p>
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वत्ता—ताहिं विजयंधरु मंडलिउ मंडलमेहंइं धणंइं लण्णिणु ।

विजयमहाएवीसहिउ अवलोइउ कारुण्णु करेप्पिणु ॥ १ ॥ 15

1. १ C रक्खमं महि देदिणु. २ AB omit ध्रुवकं. ३ C पंडिदिदहु. ४ C पहर. ५ D पुच्छिय. ६ E हय. ७ E गहीरसारि. ८ ABC पिम्मलवणे. ९ C चंडउत्तु. १० E मुद्धे. ११ ABCD जोइउ. १२ C मुद्धे. १३ CE मोहं. १४ C omits धणं. १५ C कारुण्णु.

2

Nagakumara marries Lakshminati who wins his affections very deeply.

घरु आयहो मयणहो विरइयरइ
सा तहो रुच्चइ चंदहो रत्ति व
सुयणहो सज्जणगुणगणतत्ति व
वरकइणाहहो भासाजुत्ति व
अरुहणहवणपारंभहो जुत्ति व
मग्गणयहो विप्पहो संकंति व
सम्मत्तहो सुधम्मणिव्विंत्ति व
सरसहो सुललियकव्वपउत्ति व
वइयायरणहो कयपयवित्ति व
कुमुयायरहो णिसायरदित्ति व

तेण वि धीय दिण्ण लच्छीमइ ।
णावियहो भवियहो जिणवरभत्ति व ।
पत्थिवपहुहे पडुत्तणसत्ति व ।
निगंथहो तणुमणवयगुत्ति व ।
सामणित्तहो मंतहो खंति व ।
जोण्हारहो विसेसहो कंति व ।
दाणेसहो धरि ठिय रिसिपंति व ।
भमरहो णवसररुहरसभुत्ति व ।
देसहो णरवइणायपवित्ति व ।
जसवंतहो पुरिसहो जसकित्ति व ।

5

10

घत्ता—किं कीरइ वेळ्ळिहिं फुल्लियहिं फुल्ल जांहं रसु चक्खिवि णिग्गइ ।
सोहग्गु पसंसिउ मालइहे महुरु जांहे णिरारिउ लग्गइ ॥ २ ॥

3

Woman is the ornament of man.

सोहइ जलहरु सुरधणुछायए
सोहइ कइयणु कहए सुवद्धए
सोहइ मुणिवरिंदु मणसुद्धिए
सोहइ मंति मंतविहिदिट्टिए
सोहइ पाउसु साससमिद्धिए
सोहइ माणुसु गुणसंपत्तिए
सोहइ महिरुहु कुसुमियसाहए
सोहइ माहउ उरयललच्छिए

सोहइ णरवरु संच्चए वायए ।
सोहइ साहउ विज्जए सिद्धए ।
सोहइ महिवइ णिम्मलवुद्धिए ।
सोहइ किंकरु असिवरलट्टिए ।
सोहइ विहउ सपरियणरिद्धिए ।
सोहइ कज्जारंभु समत्तिए ।
सोहइ सुहडु सुपोरिसराहए ।
सोहइ घरु वहुयए धवलच्छिए ।

5

घत्ताः—गुणहरु मुट्टिहे माइयउ सुद्धवंसु अण्णु वि कोडीसरु ।

णरहो कलत्तु सरासणु वि किं ण करइ सरीरु भाभासुरु ॥ ३ ॥

10

2. १ CD add before this ' विसयविरत्तहो संतहो मुत्ति व ' २ C पुहुहे; E पुहुहि. ३ AB पारंभे. ४ C संति व ५ C संकंति. ६ BCDE जिण्हार. ७ C णिव्वात्ति; E णिथात्ति. ८ C omits this foo'. ९ C जासु. १० C जासु; E जाइ.

3. १ AB सइए.

Teacher Pihitasrava arrives at Tribhuvanatilaka and
Nagakumara visits him.

लच्छीमइमुहपंकयछप्पउ
तिहुयणतिलयणयरे वणकीलए
अणुहवंतु सिय अच्छइ जइयहुं
णं समाहिं णं सरसइ णं दय
णावइ उवसमु दमु जमु संजमु
णं पच्चक्खु धम्मु सइं ह्यउ
णं तवसिरिसव्वंगहिं घडियउ
णं समिइहिं पयडिउ आहोयउ
पंचवीसभावणभावंगउ
सो जाइवि वंदिउ रइरमणें

गायकुमारु णवियपरमप्पउ ।
इच्छियसुहु भुंजंतु सलीलए ।
पिहियासउ गुरु आयउ तइयहुं ।
णं खम पुरिसवेस विहिणा कय ।
णाइं अहिंसए दाविउ णियकमु । 5
णं रिसिं सिद्धिविलासिणिदूयउ ।
सीलगुणामलरयणहिं जडियउ ।
णं दाविउ तिहिं गुत्तिहिं जेयउं ।
उज्झियवज्जम्भंतरसंगउ ।
दिण्णासीस मणोरुहदमणें । 10

घत्ता—इसिणा धम्मवुद्धि भणिउ वियसेवि वोह्तिउ णायकुमारें ।

धम्मु ण याणामि देव हउं अच्छमि छायउ मोहंधारें ॥ ४ ॥

Philosophical discourse of Pihitasrava Remarks on
the 'Kshanika Vada' of the Buddhists.

भणइ भडारउ मोहु ण किज्जइ
मोहें पसरइ मिच्छादंसणु
इकें वासण तासु ण णासइ
भंतिए भंति केम साहिज्जइ
अंवरु परिहइ भोयणु भुंजइ
परमाणु य मिलंति वहु जहिं जहिं
खणधंसियहो णाणु संजोयउ
संतइ संताणइ संगहियइं

मोहें णाणु हुंतु ढंकिज्जइ ।
जगु णिहिट्टउ खणंविद्धंसणु ।
सो किं जीउ जिणानमुं विलग्गइ ।
दुचियइं महु हासउ दिज्जइ ।
भुयणणाणु पभपंतु ण लज्जइ । 5
घटपटविट्ठवि षोति भुयि नाहिं नहिं ।
गयसंजोउ ण दीसइ लोयउ ।
गोविणासि कहिं वुल्लइं दहियइं ।

4. १ ABDE °तिलए. २ C सिरि. ३ ABD दूवउ. ४ ABD जेइउ. ५ C अणुहवंतु.

5. १ E जणु. २ E वासुण. ३ C जिणानमु. ४ C महु विट्ठवि.

दीवक्खए कहिं लब्भइ अंजणु

खणि खणि अण्णु जीउ जइ जायउ

अण्णे थवियउ अण्णु ण याणइ

घत्ता—सुण्णु असेसु वि जइ कहिउ तो किं तहो पंचिदियदंडणु ।

चीवरणिवसणु वयधरणु सत्तहडीभोयणु सिरमुंडणु ॥ ५ ॥

6

Remarks on the orthodox philosophies of the Brahmans.

पुहइ वंभु पाणिउ लच्छीसरु

सिउ^३ अंवरु कुलकउले भाणिउ^३

तं जि समासिउ दूसियँदइवें

णिक्कलु किं पसरइ आउंचइ

णिक्कलु किं तणु गिण्हइ घित्तइ

णिक्कलु किं भणु करइ वि धरइ वि

णिक्कलु किं सइ पढइ पढावइ

णिक्कलु किं अट्टंगइ धारइ

णिक्कलु किं परिणामहो वच्चइ

इयवहु रुहु पवणु पुणु ईसरु ।

तेण वि तच्चु किं पि ण वियाणिउ ।

गयणु जि भणिउ सयासिउ सइवें ।

णिक्कलु किं परमाणुय संबइ ।

णिक्कलु किं परकजइ चितइ ।

णिक्कलु किं तिहुयणु संघरइ वि ।

णिक्कलु मोक्खमग्गु किं दावइ ।

णिक्कलु किं परु पेरइ वारइ ।

णिक्कलंसु किं गार्यइ णच्चइ ।

घत्ता—णिक्कलु णिच्चलु णाणतणु सिद्धत्तेण सहावें थक्कइ ।

अप्पउ मरइ ण संभवइ कहिं किर सो जगजत्तहे दुक्कइ ॥ ६ ॥

7

Remarks on the ortholox philosophies continued.

सित्थु जाइ किं जवणालत्तहो

सिद्धु भमइ किं भवसंसारए

अक्खवायकैणयरमुणिमणिणउ

मंयणडहणु किं महिलासत्तउ

णिम्मलु किं परवइरें णडियउ

घउ किं पुणु वि जाइ दुद्धत्तहो ।

गहियविमुक्ककलेवरभारए ।

सिवगयणारचिंदु किं वणिणउ ।

णाणवंतु किं मइरण मत्तउ ।

णिरहु वि अयसिरखुंटणे पडियउ ।

५ E कहिं. ६ E वाउ.

6. १ E लच्छीहर. २ A सिय; BD सिव. ३ E भणिउ. ४ E दूसिवि. ५ E आवंचइ. ६ A परमाणु सयंचइ. ७ ABC घत्तइ. ८ E गावइ.

7. १ ABD केण य.

पहु वि वहुषं पावै दंडिउ
सव्वत्थहो किरं काइं वल्ले
किं कवालु संतोसैं तिच्चहो
णिच्चमेव मयमोहैं मूढहो
ईसरवाउ य वादगहिल्लय

अट्टसट्टितित्थइं किं हिंडिउ ।
सदयहो किं सूलेण रउहें ।
अट्टियभूसणु काइं पवित्तहो ।
लिंगवेसु किं रोसारूढहो ।
किं पलवहि जडमत्तपिसल्लय ।

10

घत्ता—माणमोहलोहंतरिय पुत्तकलत्तवित्तरसलालस ।

पहरणकर परजीवहर फुडु ण कहंति धम्मु कामालस ॥ ७ ॥

8

Authority of the Vedas questioned.

मिगमारउ अहिंस किं घोसइ
अलियभासि णरु अलियहं सुहकर
परयारिउ परयारइं विहियइं
लुद्धउ गाइभूमिधणदाणइं
वसुकारणे कुकम्मं काँरावइ
कव्वइं करइ सव्वणीसारइं
श्यणीभोयणु पुणु पयंपइ

जो मासैं अप्पाणउ पोसइ ।
थेणउ थेणत्तणे वद्धायरु ।
दावइ सुरहं पुराणइं लिहियइं ।
धण्णइं देवंगइं परिहाणइं ।
अप्पणु मरइ परु वि मारावइ ।
महुपाणइं पलकवलाहारइं ।
जीहालंपडु मणु ण वियप्पइ ।

5

घत्ता—वेउ पमाणु ण होइ जय विणु जीवेण सह कीहिं लच्चमइ ।

विणु सरेण कीहिं णवकमलु विणु धेणुयए गयणु किं दुच्चमइ ॥ ८ ॥

9

Reference to some orthodox beliefs and superstitions.

वज्झइ रुज्झइ पुणु ताडिज्जइ
गाइवल्लइहु णिग्गाहु किज्जइ
गोकुडुं वु किं देउ भणिज्जइ
पसुपावेण होंति पाउच्चमउ
भक्खिवि मिगजंगलु दूसिवि जिणु
सउयामणिहिं मज्जु पइं सांधिउं

विज्झइ णकु धरिवि पाडिज्जइ ।
वच्चु पियंतु खीरु कट्टिज्जइ ।
हो हो पूरइ किं पलविज्जइ ।
दुक्कियफलु भुंजंति महामउ ।
भइं काइं धरियउ कण्णहायणु ।
गोसवि जजणीगमणु विचिन्तिउ

5

२ E किं खाइ.

8. १ C अलियहो. २ B परिसारइं; C परयारिय. ३ C पुराणइं. ४ D कुकम्म. ५ A B C वरु.

६ E omits the following three feet. ७ C नो. ८ E विणु.

9. १ E omits this foot. २ CE ज्यु. ३ C नो. ४ E जजणु. ५ D नो.

The Right knowledge and the Right conduct.

कोहलोहमोहंगइ छिदिवि
वारहविहु तवचरणु चरेप्पिणु
इंदपडिंदहमिद हवेप्पिणु
परमणाणु परमेद्वि णवेप्पिणु
पंचसु पंचसु पंचसु धामसु
णिअकुलणहयलउग्गयणेसर
धरणिधराधर करिदीहरकर
मेइणि भुंजिवि अहव ण भुंजिवि
केवलणाणु विसलु उप्पाइवि
सुहुमु दूरु अंतरियउ दिट्टउ
देउ दोसणिम्मुकु समासिउ
सयलु देउ अरहंतु भडारउ

घोरइं पंडरइं तिमिरइं भिदिवि ।
घरपंडियमरणेण मरेप्पिणु ।
चोक्खइं सुरसुक्खइं भुंजेप्पिणु ।
दिव्वदेहु अवसाणि मुएप्पिणु ।
भरहविदेहइंरावयणामसु ।
अइसयवंत संत परमेसर ।
अतुल महावल सयल वि जिणवर ।
अप्पाणउ चारित्ते णिउंजिवि ।
लोयालोउ सव्वु अवलोइवि ।
तिहुयणुं जणे परमेद्विहिं सिट्टउ ।
दुविहु सयलु णिकलु उवणसिउ ।
णिक्कलु सुट्टु सिद्धु असरीरउ ।

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धत्ता—धम्मु अहिंसा परमुं जएं तित्थइं रिसिठाणाइं पवित्तइं ।

मोक्खेमग्गु सुंदर मुणसु तिण्णि वि दंसणणाणचरित्तइं ॥ १३ ॥

The teacher concludes his discourse and Nagakumara accepts the excellent faith.

धिद्विएं तिद्विए जो णउ चत्तउ
णाणमोक्खु तहो किं किर छज्जइ
मोक्खु गुणक्खएण जहिं जायउ
अण्णेक्कहो संसारु ण णिट्ठिउं
सुण्णु मोक्खु अण्णेण पलोइउ

दिक्खामोक्खु तेण किं वुत्तउ ।
जो कामिणिहिं कडक्खहिं छिज्जइ ।
जीवविणासु तेण विण्णायउ ।
हरणकरणु सामंतथु परिद्विउ ।
अण्णे अण्णउ गयणि निओइउ ।

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13 १ E मोहंगय छंडिवि. २ E पवरइं. ३ E सोक्खइं. ४ E °णाहु. ५ E एरावय. ६ E चारित्त

७ C तिहुयण; E तिहुवणु. ८ C परम. ९ E जई. १० C मुक्ख.

14, १ DE धिद्विए तिद्विए. २ CE कडक्खें. ३ E णट्टउ. ४ DE हरणु. ५ E सामंत्यें पइद्विउ.

तहिं जि तासु किर लउ संजायउ
देहु जि जीउ जीउ णउ भिण्णउ
इंदियपच्चक्खु वि जइ संतउ
चरमसरीराथारु णिरिक्खउ
मोक्खु महंतहिं संतहिं अक्खिउ

अवरु भणइ कहिं मोक्खु अक्कायउ ।
सो किं जाणइ किं पि सुदुण्णउ ।
तो किह णज्जइ अग्गइ होंतउ ।
दंसणणाणविसेसु वि लक्खिउ ।
सो केहिं मि विण्णेहिं परिक्खिउ ।

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घत्ता--आयण्णिवि णियगुरुवयणु मयणें परमधम्मु पडिवण्णउ ।

जाइजरामरणत्तिहरु वोहिलाहु सव्वहं संपण्णउ ॥ १४ ॥

15

Nagakumara's inquiry about the cause of his unbounded love for Lakshminati.
The teacher's reply. Merchant Dhanadatta of Vitasokapur and his son Nagadatta.

पवियंभइ वसंतु वणराइए
भिज्जइ विउसु वि पंडियमइयए
लच्छीमइयए हउं पेम्मंधउ
कहइ महारिसि पत्थु जि दीवए
वीयसोयपुरे वणि धणयत्तउ
णंदणु णायदत्तु णं वम्महु
अवरु वि वसुयत्तउ तहिं वणिवइ
ताहं विहिं मि कुलहरच्छूडामणि
कोमलसरल कमलदलणेत्तहो
सिरिपंचामिउववासणित्तहो

महुलिहु गज्जइ वियसियजाइए ।
चवइ कुमारु गिरि व गिरिणइयए ।
मुणि भणु महु सिणेहसंवंधउ ।
णयरे रवण्णे वरिसे अइरावए ।
धणसिरिवरु वणिवरु धणयत्तउ ।
णारीसुहयत्तणमयणिम्महु ।
वसुमइरमणि रमणंपसरियरइ ।
णायवसु त्ति पुत्ति पीणत्थणि ।
दिण्णी णायदत्त वणित्तहो ।
मुणिणाहहो समीवे मुणिगुत्तहो ।

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घत्ता--सुहसुक्खइं भुजंतु ठिउं वालमरालगइए सहुं वालए ।

गय दियहा ण वि याणियउ सयणवंधुपरिमिउ तायालए ॥ १५ ॥

10

A sage arrives and Nagadatta took the vow of observing the Srutapanchami fast.

गएहिं दिणेहिं कएहिं मि अण्णु
मडंवसुगामपुराइं चयंतु

मुणी मणगुत्तु वट्टगुणपुण्णु ।
चउव्विहसंघसमाणु महंतु ।

६ E सुदुण्णउ. ७ E ण जइ. ८ C सातहिं. ९ CE धण्णेहिं. १० AB संपजउ.

15. १ D सुहयंतणु. २ E रमणि. ३ E omits this line. ४ D adds before this तुह सोहइ सा णिरुवमचंगिम धंगलीण णं चंदहो चंदिम 1. ५ C थिउ. ६ D वंध.

खमाए महोवहि मेरु व तुंगु
समीरणु णाई वलेण महंतु
मलंतु दलंतु असेसु वि कम्म
वणालए आइवि थक्कु तुरंतु
संपुत्तु सवंधु कलत्तसमाणु
णिविद्धु णियच्छिवि वंदिउ साहु
णरिंदसमाणउ तूहि^३ मि तित्थु
सुणेवि मुणीसरसाहिउ धम्म
पईवि सुपंचमि फग्गुणमासे

ससी व सुसोमु सुतेयपयंगु ।
वहुब्भवदुक्खविणासु करंतु ।
जरामरणुब्भवणासियजम्मु ।
सुणेवि णरिंदु णरिंदमहंतु ।
सुतोसु करेवि परायउ जाणु ।
विणेयपमाणु सुओवहिगाहु ।
सराउ परायउ दोसवहत्यु ।
वयाइं लएवि परिद्धिउ सम्मु ।
लएवि उवासु करेवि^५ सतोसे ।

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घत्ता—आयणिवि तुहुं सुणिवयणु णिसुणिवि तेण सयँलु परिपुण्णउ ।
होइवि तोसु करेवि मणे गेहु सोवि संपत्तु रवण्णउ ॥ १६ ॥

17

On the night of the fast day Nagadatta died and became a god in heaven.

रवी उग्गमाणे
तिलोर्यप्पहाणे
अहीसेयपूया
फलाणेयदिब्बा
जिणो वंदिऊणं
मुणीणाहपासे^३
कमा वंदिऊणं
सुओ धम्मएसो
तिलोयाण माणं
रवी रत्तमाणो
वणीसो वि गेहे

तमोहे पलाणे ।
पजाए विहाणे ।
कथा सारभूया ।
पुणो दिण्ण सव्वा ।
किरीयासमाणं ।
हयामोहवासे^३ ।
णिविट्ठो णिऊणं ।
करंतो पयासो ।
असेसं पमाणं ।
गओ अत्थमाणो ।
विसाले सुदेहे ।

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16. १ BD णरिंदु. २ CE सवंधु सपुत्तु. ३ C तुहमवि तित्थु; ABD व्हि मि. ४ AB लईवि. ५ E करेविणु तोसु. ६ ABD omits सयलु; E reads the foot सुणिसुणेवि लेउ परिपुण्णउ.
17. १ A तियाल. २ CDE add before this अहीसेयपुजे गओ अप्पयजे; E has° जो in place of °जे. ३ C °सो.

सवंधू समित्तो
 तमोहेण जुत्ती
 हुया ताम तण्हा
 तुहीणाइदच्चा
 लवंगेलसारा
 कुणंता सुवायं
 गण जामे इक्के
 सरीरस्स चेट्टा
 णिएऊण ताओ
 तओ जालवक्खे
 मणी सूरकंतो
 तहिं तेण वुत्तो
 रवी उग्गमाणो
 करे देवकज्जं
 चंईऊण सेज्जा
 तओ तेण लत्तं
 पिर्यारेसि पुत्तं
 गया तिण्णि जामा
 घडीगेहमज्जे
 ण सूरस्स दित्ती
 ण ईसंति भेया
 उवावासणासो
 णिएऊण लोओ
 जिणेस्सस्स पूया
 करेमी तिभत्ती
 रिसीणं च संघो

ठिओ धम्मचित्तो ।
 गया अद्धरत्ती ।
 सरीरे सउण्हा ।
 कया अंगे सच्चा ।
 वट्टणीरफारा ।
 पडावीयणायं ।
 मुहे तीवसुक्के ।
 खणेणं पणट्टा ।
 करेई उवाओ ।
 पजालंसुमोक्खे ।
 पहाए फुरंतो ।
 सुओ णायदत्तो ।
 णहे गच्छमाणो ।
 सण्हाणं सपुज्जं
 पिण्ही सुपेज्जा ।
 पिया कट्टवुत्तं ।
 ण याणेसि जुत्तं ।
 सुणंतस्स रामा ।
 णिसाए दुसज्जे ।
 ण उण्हाणं भित्ती ।
 सुलग्गी व तेया ।
 करेमि प्पयासो ।
 गमंतो संमोओ ।
 जए सारभूया ।
 ण णासंतु सत्ती ।
 धरेऊण सिग्घो^{१९} ।

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४ E °गोल, ५ D ताव, ६ C करो, ७ C चएऊण, ८ BCD विदारेसि, ९ ABD उण्हाट,
 १० A सभेओ, ११ AB विग्घो.

कैरावेमि भोजं	पुणो अप्पकजं ।	
इमं लत्त पुत्तो	समुच्छाप भुत्तो ।	
सरंतो जिणेशं	सैमुत्तीपएसं ।	40
पयापंचवित्तो	ठिओ चितवंतो ।	
अर्याराइवणं	गहं विंदुपुणं ।	
सरं तस्स पाणा	गया लीणमाणा ।	
दिवालोयपत्तो	खणे णायदत्तो ।	

घत्ता—सो मरेमि सोहम्मं गउ छट्ठिवि माणुसत्तु धिणिविद्वंलु । 45

सुरवरसयपरिवारियउ खणु वि ण जेत्यु दुक्कु दुहपोदुल्लु ॥ १७ ॥

18

Nagadatta's divine paraphernalia. He returned to the earth and presented himself before his mourners.

सो मरेवि सोहम्मु पत्तओ	धम्मझाणचित्तेण जुत्तओ ।	
सूरकंतिससिकंतपच्चले	सोहमाणटियंण सुणिच्चले ।	
लंबमाणमणिमोत्तिओहए	चलवलंतधैयविविहसोहए ।	
रणझणंतघंटाणिणायए	धवलमंगलुग्गीयणायए ।	
रविपहायणिम्मलविमाणए	हूउ तेत्थु बहुसोहमाणए ।	5
कणयदंडसियचामरे वैरे	वीयमाणसुरसुंदरीकरे ।	
सुरणमंतजयजयणिणायए	वंदिसद्दगंभीरवायए ।	
वार वार जयजय भणंतिया	मउडकिरणमणिविप्फुरंतिया ।	
पंचपल्लआऊणित्तओ	हुवउ जाम बहुसुक्खजुत्तओ ।	
एम तित्थु बहुभोयमाणओ	णियपवंत्तु अवहीवियाणिओ ।	10
तेयवंतु मणिमउडमत्थओ	सुरवरंगवरदिव्ववत्थओ ।	
कणयकत्तरीगाढणेत्थओ	रविसुदित्तिदिन्नीपहत्थओ ।	
सियतुरुक्खकप्पूरमीसियं	जक्खकईमहो दप्पवासियं ।	
तणुविलित्तसव्वंगसुंदरो	रुवभोयणिज्जियपुरंदरो ।	
हारडोरैकुंडलविहूसिओ	तिलयवउलसिरिकुसुमभूसिओ ।	15

१२ E करावोवि. १३ E समत्ती°. १४ E अवाराइ. १५ D सोहंमि. १६ D धिण.

18. १ E दिट्ठिय. २ E हय. ३ C परे. ४ C वर. ५ E लोय°. ६ E कदमहप्पवासियं. ७ ABD दोर.

पंचमीसुविहिफलेण णायओ

बंधवग्गु जहिं रोवमाणओ

मुक्कधाहमुंभेवि करयले

वार वार गुणणाम लिंतओ

मार्यताउ धराणियलि णिवडिओ

जीवचत्तुं णियतणु वलोइयं

घत्ता—सो पेच्छिवि णिरुवमतणु पुच्छिउ को तुहुं णर परमेसरु ।

तेण कहिउ पुणु अप्पणउ णायदत्तु हउं हुवउ सुरेसरु ॥ १८ ॥

19

He consoles his bereaved parents. The teacher then tells Nagakumara that Nagadatta was reborn in his own person and that Lakshminati was no other than his wife even in her former birth.

एम भणेवि तेणं किउ सोहणुं

सोउ करेहि ताय किं भुल्लउ

भवसायरे दुहसलिलभयंकरे

धम्मु करेहु तुम्हि दयसारउ

काइं कहिज्जउ णवर विसालहो

उववासहो फलेण संपुण्णउ

धम्मु कहेवि चित्तु पडिवोहिउ

गउ पुणु सुरवरु सुरवरथाणहो

तणु सक्कारिउ तेहिं तुरंतहिं

वयसंदोहसेस पालंतिय

वंसुम्भडतणु पयड उरिट्टिय

तेहिं सण्णासु करेवि सराइय

भुंजिवि सुहसय वे वि णियत्तइं

सरहसेण जिणधम्मपवोहणुं ।

मोहवसेण एत्थुं एकल्लउ ।

मा णिवडेसहुं तहिं असुहंकरे ।

भवे भवे जरमरणाइणिवारउ ।

धम्महो फलु पच्चक्खु णिहालहो ।

जाइवि देवलोइ उप्पण्णउ ।

बंधववग्गु सयलु उम्मोहिउ ।

णिमिसिद्धं सो सोक्खपहाणहो ।

पुणु ण्हापवि जलंजलि दिंतहिं ।

वहुविहणियमोवास करंतिय ।

हीण खीण णिरु झीण परिट्टिय ।

पिय मरेवि तुह पासु पराइय ।

सग्गु चण्णिणु इह संपत्तइं ।

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८ ABC onit this line. ९ ABD उंभेवि. १० E णिवडंतु. ११ E सुव. १२ C तायमाय. १३ A B धराणियलु. १४ C ताव १५ C अप्पणु. १६ ABD चत्त.

19. १ C तेम. २ ABE ण. ३ C इत्थु अइकल्लउ. ४ E णिवणेसहे. ५ E कहिज्जहे. ६ E संपण्णउ. ७ CE णिविसिद्धं. ८ सुक्ख. ९ CE संकारि. १० ABDE उरिट्टिय.

जाउ जयंधरासु तुहुं णंदणु
लच्छीमइ वि एह सुहभायण
णिसुणिवि णिययभवंतरु सुंदरु
पुच्छिउउ पुणु मुणिणाहु णमंतिणं

गुणमणिखाणि व णयणाणंदणु ।
पुव्वभवाणुणेह मिगलोयण ।
पुलइउ ता सव्वंगु णिरंतरु ।
उववासहो का विहि पभणंतिणं ।

15

घत्ता—आयणिवि कुमरहो वयणु वयणेण तेण मुंणि तुट्टउ ।

दुरियतमोहविणासयरु सीलवपहिं गुणहिं परिपुट्टउ ॥ १९ ॥

20

The teacher explains the method of observing the Srutā, anchamati fast.

तो णवर दिव्वाए वाणीए मुणिणाहु
उववास तिब्भेय जे दिट्ठं जिणमग्गे
संपोसहोवास चाउत्थणामाय
आसाढ कत्तीए फग्गुणसं मासम्मि
सो चेव एक्केण भुत्तेण फुडु भुत्तु
होएवि सुइ चोक्खु सियवत्थणेत्थंगु
उववासु गिण्हेवि चाउत्थु तिविहेण
अणुमणण तिविहा वि णउ करइ कारवइ
णिसुणंतु गुरुपायमूले सुधम्मत्थु
सज्झाणझाणगिगदइवाण पांसम्मि
संथारु सोहेइ उग्गामियसूरम्मि
अच्छेइ जिणभवणे सोचेय दिणु एक्कु
णहत्थेय णयणंजणादीयकं तत्तु
ण सुणेइ गंधव्वु णउ णियइ पेक्खणउ
सुविहाणि सुविसोहि वंदेवि जिणणाहु
दो णवण चउसीस दोदह वि आवत्तु

कुमरस्स पुणु कहइ परसमयदुग्गाहु ।
ते अहमगुरुमज्झिमा जेम सम्मग्गे ।
संतोसभावेण णिसुणेहि वयछाय ।
सियपक्खचोत्थीसु संतुट्ठचित्तम्मि ।
णियगेहआरंभु सव्वो वि परिचत्तु ।
सोहाविलंकारपरिचत्तकामंगु ।
मणवयणकाएण परिसुद्धहियएण ।
अइकड्डुयखरफरुसवयणाइं णउ चवइ ।
संसारणिस्सारदुक्खाण परमत्थु ।
संथारसेज्जाए सोवेइ ता तम्मि ।
वेइंदियाइण अणुजीवसयणम्मि ।
परिहरिवि घरवासु जइभावगुणथक्कु ।
णववत्थवरमल्लसमलहणपरिचत्तु ।
ण सुणेइ ण कहेइ विकहाइं काहणउ ।
तिविहेण अइसुट्ठु कामारिमयवाहु ।
वत्तीस अइयार दूरेण परिचत्तु ।

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११ C णमंतं; E सामंतिण. १२ CE पमणंतं. १३ D मणि.

20. १ E द्विय. २ BD चउत्थ. ३ D° सु. ४ E चउत्थीसु. ५ C सासम्मि. ६ ABD सोचेइ.

७ AB णववत्थु मरमत्तेसमलहणे; E णववत्थसरसत्ति. ८ E° सुडु.

तणु सग्गदोसा वि वत्तीसं जाणंतु
संतोसभावेण जाएवि णियगेहु
गेहत्थु होएवि पुणु णियइ गिहवाराह

परिहरइ सो भविउ गुणदोस भावंतु ।
णहाएवि धुयवत्थराउंत्तणियदेहु ।
आवंतु वरपत्तु पडिगहइ गुणसार ।

घत्ता—मउझण्णए घरपंगणए जोइवि मुणि वंदेवि धरिज्जइ ।

20

णियसत्तियए सुभत्तियए सुद्धाहारदाणु तहो दिज्जइ ॥ २० ॥

21

ॐ

Method of observing the fast continues.

णुवेवि मुणिंदु

भवीयणवंदु ।

घरम्मि छुहेवि

चउक्के ठवेवि ।

समच्चिवि पाय

विहीए जंवाय ।

पुणो वि णमंतु

तिलोयमहंतु ।

करेवि समुद्धं

तहो सए छुद्धु ।

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मुणीण सजोग्गु

सच्चित्तु अजोग्गु ।

ण देइ भवीउ

असुद्धु सवीउ ।

सुभोयणु देवि

संतोसु करेवि ।

मुणीण समाणु

अणुव्वजमाणु ।

घरंगणु जाम

स गच्छइ ताम ।

10

जिणागामि जेम

पयासइ तेम ।

सपुत्तकलत्तु

परीयणजुत्तु ।

सगाविमहीसि

सुचारसमासि ।

करेवि असेसु

सतोसविसेसु ।

सभोयणलीणु

करेइ गिहीणु ।

15

सुपोसहु एम

फलेइ सु तेम ।

णियासमे थहु

करेवि वियहु ।

तहणु सुणेसु

कहोमि विसेसु ।

सउज्जवणावि

करेहि सयावि ।

१ AB पत्तीय. १० D पाउत्त.

21. १ E णिराय. २ B समद्ध; C समिद्ध; E समद्ध. ३ E इतोइ,

सुकत्तियसाढ	सफग्गुणगाढ ।
तिमज्झहं इक्क	सुपंचमि सुक्क ।
सुपंचवरीस	समाससरीस ।
अहद् जि पंच	समास वि पंच ।
तिभेय चरीय	करंति सुधीय ।
पडिम्मउ पंच	वरेवि वरं च ।
सवत्थ सपोत्थ	मुणीहिं महत्थ ।
समप्पण कीय	सुभत्तीए तीय ।
सुकत्तिय पंच	सुचत्तपवंच ।
परीहणवत्थ	तहे व पसत्थ ।
चउव्विहसंधे	सुवाहिदुलंधे ।
हणेवयकज्जे	भवीयणपुज्जे ।
सुभेसहु दिंति	विणीय णयंति ।
महापडिवित्तं	सुसोहियणेत्त ।
उलोव वि वित्त	सुवित्त विवित्त ।
समुज्जलघट	सुसद् टणंत ।
उवोवरणद्द	पयारियसद्द ।
सुतारियचंद	चंदोवय रंद ।
ससंधहो भोज्जु	रसालु मणोज्जु ।
पर्यंति सुभव्वुं	करेद्द ण गव्वु ।
विहीए करंतु	फलेद्द तुरंतु ।
सुचीउं सुखेत्ते	सुदिण्ण पयत्ते ।

40

घत्ता—सुणि अक्खंद्द कह जाम तहिं पोसहु वरमहिमउ सम्मत्तइं ।

दंसणणाणचरित्तसमतवधम्मत्थ जेम जिणतत्तइं ॥ २१ ॥

४ E पवंच. ५ C सपुत्थु. ६ A सुसात्तिए. ७ CE वित्त. ८ E सुवित्तविवित्त उलोयविवित्त.

९ E पर्यंतु. १०-CE सुसव्वु. ११ B सुछीउ; DE सुवीउ.

Minister Nayandhara arrives from home. Nagakumara returns to Kanakapura and is crowned king by his father.

जणसमाणु मंति हरिकंधरु
आहूयउ सुंदरु मंतीसैं
गंपि कणयउरु दिट्टु जयंधरु
दिण्णासीसहिं पुणु पुणु जोईउ
कोक्काविय एक्केक्क पहाणा
धवलहिं मंगलेहिं गिज्जंतहिं
धारावरिसहिं णं णवमेहहिं
सीसगएहिं णाइं गुरुसंगहिं
पल्लवछइयहिं णं सुररुक्खहिं
गायणेहिं णं सुट्टु सुकंठहिं
पंडुरेहिं जसपुंजाभासहिं

तहिं अवसरे संपत्तु गयंधरु ।
णाइं पुरंदरु सइं मंतीसैं ।
पणाविउ सुउ पियरहो सिरकयकरु ।
मत्थइं चुंविवि अंकए ढोइउं ।
जायवसोमवंसकुरुराणा ।
चामीयरतूरहिं वज्जंतहिं ।
सुत्तंकहिं णं वंभणदेहहिं ।
कामिणिधरियहिं णाइ भुयंगहिं ।
जडसंसगएहिं णं मुक्खहिं ।
णं किराडपुंत्तेहिं सुमंठहिं ।
सिंचिउ मंगलकलससहासहिं ।

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घत्ता—भरणिन्वाहणु कुलधवलु धवलेहिं मि जसधवलु विहाविउ ।
भूसिउ धवलुविहूसणाहिं धवलुज्जलवत्थइं परिहाविउ ॥ २ ॥

After his coronation, Nagakumara sends Vyala to fetch all his wives and Vidyas from wherever he had left them. With them he enjoys his royalty.

वद्धु पट्टु सिरि गेहणिवंधु व
ताएं णायकुमारहो भालए
सीहासणे वइट्टु णं मंदरे
चामरोहिं णं हंसविहंगहिं
णं कित्तिहें अंगइं परिघुलियइं
छत्तइं धरियइं चारुणवल्लइं
वग्घमऊरसीहगरुडद्धय
रायारुहणजोग्गादिव्वंगहिं

पयडिउ पुव्वपुण्णसंवंधु व ।
उरयले लच्छि णिसण्ण विसालए ।
जिणवरिंदु सुरसेवियकंदरे ।
कणयदंडपासयपडियंगहिं ।
विज्जिउ णरवरकरसंवांलियहिं ।
णं णिवसंपयवेल्लिहे फुल्लइं ।
उच्चिमयचंदसूरपालिद्धय ।
किउ अहिसैउ मयंगतुरंगहिं ।

5

22. १ E जायउ. २ E ढोयउ. ३ E सुद्ध. ४ E उत्तेहिं. ५ C धवलुज्जु.

23. १ CD संचलियहिं; E संवालियउ;

विहियइं होमइं इच्छामाणइं

धणपरिहीणहं दिण्णइं दाणइं ।

वालें रायाएसु लहेप्पिणु

जहिं णिहियइं तहिं तहिं जाएप्पिणु ।

विज्जउ भज्जउ दिव्वइं सयणइं

दव्विणणिहोणइं णाणारयणइं ।

घत्ता—आणियाइं सव्वइं घरहो सुयणेहिं परियणेहिं परियरियउ ।

थियउ जायंधरि कयणउरि सिरि भुंजंतु पुण्णविष्कुरियउ ॥ २३ ॥

24

Through sheer disgust Sridhara renounces the world. He is followed by Jayandha and Prithvidevi. Nagakumara enjoys the earth for a long time and then transferring it to Devakumara, himself becomes a Digambara.

तं पेच्छिवि निव्वेएं लइयउ

सिरिहरु पुव्वमेव पव्वइयउ ।

पुहवादेविप सहुं कयसंवर

जाउ जयंधरु राउ दियंवर ।

खगें वइरिवग्गु णिल्लुरिवि

बंधुहुं हिययमणोरह पूरिवि ।

णाणें विउसाणिवहु संतोसिवि

सोहग्गें रामारइ पोसिवि ।

रुवें कामएउ होएप्पिणु

तेएं चंदु ससूरु जिणेप्पिणु ।

विहवें सक्कहो सल्लु करेप्पिणु

बुद्धिए सुरगुरुबुद्धि हरेप्पिणु ।

चाएं दीणाणाहहं रंजिवि

अट्टसयइं वरिसइं महि भुंजिवि ।

पंचइ एम वियप्पिवि बुद्धिए

धणु जोव्वणु किर कासु विसुद्धिए ।

भक्खियणिव णं भीसणडाइणि

अप्पिवि देवकुमारहो मेइणि ।

ढोइवि रज्जु सुयहो गुणवंतहो

सरणु पइट्टु गंपि अरहंतहो ।

वालमहावालंकहिं दढभुउ

राउ अछेयाभेयहिं संजुउ ।

दइयंवरियदिव्व पडिवज्जिवि

थियउ कसायाविसाय वियज्जिवि ।

घत्ता—पंचहिं तेहिं महामुणिहिं पंचिंदियइं खलाइं जिणेप्पिणु ।

पंचासवहं णिरोहु कउ पंचमगइ हियवइ ज्ञाएप्पिणु ॥ २४ ॥

25

Austerities practised by Nagakumara who, in due course, becomes absolved, forever, of his corporeal existence.

णिञ्चेलतणु केसालुंचणु

णिञ्चणिसेज्जादेहाउंचणु ।

पहाणविवज्जणु दंताधोयणु

कालए णीरसु परवसभोयणु ।

२ E विहाणइं. ३ C omits परियणेहिं.

24. १ ABC omit this line. २ AC पंचासइं.

धरणिअयणु रइरससंकोयणु	दूसहदंसमसयमुहविधणु ।	
पिसुणाकोसणु ताडणु वंधणु		
चंडवायवदलकंपवणइं	धाराहरजलधारासवणइं ।	8
सिंसिरोसाकणहरमरुवेयइं		
हिमपडणइं दडूत्तणुतेयइं	उण्हइं सोसियंगरसभेयइं ।	
कंठोलंविअविसहरचलणइं	सीहवगघजीहादलघुलणइं ।	
वणतरुणिहसणसिहिसिहवलणइं	गुहगयभीमोयरसहवसणइं ।	
कोलघोरघोणाणिलुहणइं	संवरगयगंडयकंडुयणइं ।	10
एवमाइं दुक्खाइं सहेप्पिणु	रण्णे वसेप्पिणु मिक्ख चरेप्पिणु ।	
सत्तु वि मित्तु वि सरिसु गणेप्पिणु	मिउ भुंजेप्पिणु णिइ जिणेप्पिणु ।	
भोर्डं भुअंगवेउ सुमरेप्पिणु	मांणि जंगभंगुरत्तु भावेप्पिणु ।	
सुकझाणु मणि आऊरेप्पिणु	मोहमहारिराउ पेहेप्पिणुं ।	
कम्मकसायराय तोडेप्पिणु	दढकम्मट्टिगंठि मेहेप्पिणु ।	15
जुत्तायारु तिगुत्तिहिं गुत्तउ	चउहुं मि तेहिं रिसिहिं संजुत्तउ ।	

घत्ता—अत्ति अणंगु अणंगु हुउ पत्तउ मोक्खु अणंगवियारउ ।

पुप्फयंतसुरणमिउं पडु पसियउ णायकुमारु भडारउ ॥ २५ ॥

इय णायकुमारचारुचरिए णणणामांकिए महाकइपुप्फयंतविरइए महाकध्वे

सिरिणिवणायकुमारमोक्खारुहणो णाम णवमो परिच्छेउ समत्तो ॥

॥ संधि ॥ ९ ॥

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25. १ ABC omit this foot. २ E वेल्इं. ३ ABD चरणइं. ४ ABC omit this line. ५ D गर. ६ E भोय भोयंगच्चिड. ७ ABC omit this foot. ८ MSS अनु. ९ E मेहेप्पिणु. १० ABC omit this foot. ११ CE दुरणमिय.

पुष्पकयंतविरइयउ

Author's own and his patron's eulogia.

गोत्तमगणहरएवें सिद्धउ	सूरिपरंपराए उवइद्धउ ।
गायकुमारचरित्तु पयासिउ	इय सिरिपंचमिफलु मइं भासिउ ।
सो गंदउ जो पढइ पढावइ	सो गंदउ जो लिहइ लिहावइ ।
सो गंदउ जो विवरि विदावइ	सो गंदउ जो भावें भावइ ।
गंदउ सम्मइसासणु सम्मइ	गंदउ पय सुहु गंदउ णरवइ ।
चित्तिउ चित्तिउ वरिसउ पाउसु	गंदउ णणु होउ दीहाउसु ।
णणहो संभवंतु सुपवित्तइं	णिम्मलदंसणणाणचरित्तइं ।
णणहो होंतु पंचकलाणइं	रोयसोयखयकरणाविहाणइं ।
णणहो जसु भुअणत्तए विलसउ	णणहो घरि वसुहार पवरिसउ ।
सिवभत्ताइं मि जिणसण्णासैं	वे वि मयाइं दुरियाणिण्णासैं ।
धंभणाइं कासवारिसिगोत्तइं	गुरुवयणामयपूरियसोत्तइं ।
सुद्धाएवीं सवणामइं	महु पियराइं होंतु सुहधामइं ।
संपज्जउ जिणभावें लइयहो	रणत्तयविसुद्धिदंगइयहो ।
मज्झु समाहिवोहि संपज्जउ	मज्झु विमलु केवलु उपज्जउ ।

घत्ता—णणहो मज्झु वि दय करउ पुष्पकयंतजिणणाहापियारी ।

खमउ असेसु वि दुव्वयणु वसउ वयणे सुयदेवि भडारी ॥ १ ॥

* * * * *

सुहत्तुंगभवणवावारभारणिव्वहणवीरधवलस्स ।

कोंडेल्लगोत्तणहंससहरस्स पयईए सोमस्स ॥ १ ॥

कुंदव्वागब्भसमुब्भवस्स सिरिभरहभट्टतणयस्स ।

जसपसरभरियभुअणोयरस्स जिणचरणकमलभसलस्स ॥ २ ॥

अणवरयरइयवराजिणहरस्स जिणभवणपूयणिरयस्स ।

जिणसासणायसुद्धारणस्स मुणिदिण्णदाणस्स ॥ ३ ॥

कालिमलकलंकपरिवज्जियस्स जियदुविह्वइरिणियरस्स ।

कारुण्णकंदणवजलहरस्स दीणयणसरणस्स ॥ ४ ॥

णिवलच्छीकीलासरवरस्स वाएसारीणिवासस्स ।

णिस्सेसविउसविज्जाविणोयणिरयस्स सुद्धाहिययस्स ॥ ५ ॥

णणस्स पत्थणाए कव्वपिसल्लेण पइसियसुहेण ।

गायकुमारचरित्तं रइयं सिरिपुष्पकयंतण ॥ ६ ॥

C मह.

शब्दकोशः

The figures indicate *Sandhi*, *Kaḍavaka* and *line* of the text respectively. In case of words occurring frequently in the same sense, at least one reference to their place of occurrence is given.

Purely *tatsama* words are, as a rule, omitted, except in a very few cases.

Words which I consider *Deśi* have been marked with an asterisk.

Sanskrit equivalents of Apabhraṃśa words or their Sanskrit originals as found in *Hemacandra's Prākṛta Vyākaraṇa* and *Deśi-nāma-mūlā*, *Vararuci's Prākṛta Prakāśa* and *Dhanapāla's Pāiya lacchī-nāma-mūlā* have been given throughout Vernacular equivalents have also been given wherever necessary and possible. In case of words not traceable as above, reference is made to other published *Apabhraṃśa* works such as *Bhavisayatta-kaḥā*, *Sanamkumāracarīu* and *Jasaharacarīu* if the words could be found to have occurred there.

Lengthy discussions of derivation, meaning and explanation of words and phrases have been relegated to the Notes and a reference to this effect is made in the Glossary.

The following abbreviations have been used :—

Com.-Commentary; Comp.-Comparative; D.-Deśināmamālā; ex.-example; G.-Gujarāṭi; Gr.-Greek; H.-Hindi; Hem.-Hemacandra's Prākṛta Vyākaraṇa; M.-Marāṭhi; Mar.-Marwāḍi; Pāi.-Pāiya-lacchī-nāmamālā; Pers.-Persian; Rom.-Roman; Var.-Vararuci's Prākṛta Prakāśa.

जस.—जसहरचरिउ; टि.—टिप्पण; दे.—देश; धा.—धातु; न.—नगर; प.—पर्वत; पु.—पुरुष; भविस.—भविसयत्तकहा; सणकु.—सणकुमारचरिउ.

अइ°—अति I, 1, 7.

अइकडुय—अतिकटुक IX, 20, 8.

अइतुरिअ—अतित्वरित V, 5, 12.

अइपसत्थ—अतिप्रशस्त III, 4, 7.

अइवल—अतिवल, पु. VI, 11, 6.

*अइभल्ल—अतिभद्र V, 12, 7. (Hem. IV, 351. H. भला good)

अइयार—अतिचार IX, 20, 16.

अइरवण्ण—अतिरम्य I, 7, 8. (Hem IV, 422.)

अइरावय—ऐरावत, दे. IX, 15, 4.

अइरुंद—अतिरुंद I, 1, 7. (विपुल, D. VII, 14; M. रुंद broad)

अइसयवंत—अतिशयवत् IX. 13, 6.

अउव्व—अपूर्व I, 15, 10; II, 6, 9.

अक—अर्क I, 16, 5.

अक्ख—आन्त्या °इ III, 8, 7.

अक्खजूअ—अक्षयूत III, 13, 9.

अक्खर—अक्षर VI, 2, 8.

अक्खवाय—अक्षपाद, पु. IX, 7, 3.

अक्खोहणिया—आक्षोभणिका VI, 6, 12.

अगहिय—अङ्गहीत III, 14, 4.

अगाध-अगम्य II, 3, 12.
 अग्ग-अग्र I, 7, 5; VII, 7, 10. अग्गइ-अग्ने
 II; 4, 4.
 अग्घवत्त-अर्घपात्र VI, 1, 9.
 अग्घंजालि-अर्घाञ्जलि V, 12, 13.
 अच्च-अर्च °मि VII, 6, 1.
 अच्चण-अर्चन I, 9, 5.
 अच्चंत-अर्चंत IV, 5, 8.
 *अच्छ-आस्. I, 8, 10; II, 7, 3. (Hem.
 IV, 215)
 अच्छर-अप्सरस् I, 9, 9, °हु gen. sing.
 अच्छरिअ-आश्चर्य VI, 7, 4.
 अच्छिवत्त-अक्षिपत्र II, 5, 11.
 अच्छेरअ, °य-आश्चर्य VI, 1, 4; VIII, 2,
 I. (Hem. I, 58; Var. 1, 5.)
 अच्छेय-पु. VI, 15, 8; VIII, 10, 1.
 अजिभ-अजृम्भ III, 4, 6.
 अजोग्ग-अयोग्य IX, 21, 6.
 अज्जु-अद्य I, 15, 15; VII, 4, 4.
 अज्जुपरए III, 7, 5; IV, 8, 9.
 (H. आजकल)
 अज्झासा-अधि+आसा V, 10, 3.
 अट्टम-अष्टम VIII, 6, 8. (H. आठवां)
 अट्टसट्ठि-अष्टषष्टि IX, 7, 6. (H. अड़सठ)
 अट्टसय-अष्टशत IX, 24, 7.
 अट्टंग-अष्ट+अंग IX, 6, 8.
 अट्टारह-अष्टादश III, 1, 1. (H. अठारह)
 अट्ठि-अस्थि VIII, 15, 11.
 अट्ठिय-अस्थि+क (स्वार्थे) III, 14, 7.
 अट्ठियपत्त-अस्थिपात्र IX, 9, 11.
 अट्ठियभूपण-अस्थिभूषण IX, 7, 8.
 अडइ-अटवी VII, 1, 10.
 अडइरुण्ण-अटवीरोदन IV 3, 13. (रुद्+क्त,
 Var. VIII, 62.)
 अड्ढिचंत-अद्धिमत् IX, 12, 5,
 (Hem. II, 41).
 अणगार-अन्+अगार IV, 4, 5.

अणत्थ-अनर्थ III, 2, 12.
 अणत्थमिय-अन्+अस्तामित IV, 2, 9.
 अणल-अनल I, 14, 1.
 अणलिय-अन्+अलीक IV, 2, 5.
 अणवरअ-अन्+अवरत I, 12, 6.
 अणाइ-अन्+आदि IX, 11, 10.
 अणायदण-अनायतन IX, 12, 8 (see notes)
 अणिट्ठिय-अ+निष्ठित V, 12, 13.
 अणुग्गह-अणुग्रह III, 3, 9.
 अणुट्ठुअ अनु+तिष्ठतु V, 6, 7.
 अणुराय-अनुराग I, 9, 2
 अणुच्चजमाण-अनु+त्रजमान IX, 21, 9.
 अणुहवंत-अनु+भवत IV, 6, 4.
 अणुहुंजिय-अनु+भुक्त VI, 4, 13.
 अणेय-अनेक II, 5, 5.
 अण्ण-अन्य; °इ II, 1, 5.
 अण्णाय, °अ-अ+न्याय I, 8, 6; V, 10, 21;
 VII, 3, 1.
 अण्णेक-अन्य+एक II, 1, 6.
 अत्तिहर-आर्तिहर IX, 14, 12.
 अत्थ-अर्थ I, 1, 5; III, 2, 12.
 अत्थमाण-अस्तमान IX, 17, 10.
 अत्थाण-आस्थान I 8, 9.
 अत्थिय-अस्ति I, 6, 4. (old M. आथी)
 अत्थिकाय-अस्ति° I, 12, 2.
 (tech. term of Jain philosophy, see
 notes)
 अदुगुंछिय-अ+जुगुप्सित II, 7, 10.
 (Hem. IV, 4.)
 अद्धक्ख-अध्यक्ष III, 3, 8.
 अद्धरत्ति-अर्ध+रात्रि IX, 17, 13.
 अद्धवह-अर्धपथ VIII, 6, 14.
 अद्धुम्मिल-अर्ध+उन्मीलित III, 8, 5.
 अपडिवद्ध-अ+प्रातिवद्ध IV, 4, 6.
 अपाअ-अ+पाप II, 3, 12.
 अपुसिय-अ+प्रोञ्चित V, 10, 21. (अ+मार्जित
 acc. Hem IV, 105; H. पोंछना to wipe)

अप्यकज्ज-आत्मकार्य IX, 17, 38.
 अप्यलङ्घि-आत्मलङ्घि III, 2, 9.
 अप्या-आत्मन् I, 10, 9; II, 6, 20.
 (Hem. II, 51; Var. V, 45. H. आप;
 M. आपण)
 अप्पिय-अर्पित VII, 8, 3.
 अव्यसिय-अभ्यस्त III, 1, 7.
 अज्जागय-अभ्यागत VII, 4, 2.
 *अच्चिड्डिअ-समागत VIII, 15, 9.
 (Hem. IV, I 64.)
 अव्युय-अद्भुत VII, 8, 6.
 अभेय-पु. VI, 15, 8; VIII, 10, 1.
 अम्म-अम्ब; Voc. sing. अम्मि III, 6, 16,
 (H. अम्मा. mother)
 अम्हारिस-अस्मादृश II, 4, 3 VII, 15, 9.
 अम्हारी-अस्मदीय III, 13, 3.
 अय-अज (ब्रह्मन्) IX, 7, 5.
 अयाल-अकाल III, 3, 12.
 अरहंत-अर्हत् I, 5, 9. (Hem. II, 111).
 अरिदमण-पु. IV, 7, 14; IV, 9, 5.
 अरिचम्म-अरिचर्मन् पु. VII, 4, 5.
 अरीस-अरि+ईश VI, 13, 15.
 अरुह-अर्हत् I, 5, 9; II, 6, 20. (Hem.
 II, 111.)
 अरूखण-अरोषण III, 4, 4. (Hem. IV,
 236.)
 अलयउर-अलकपुर, न. VI, 2, 1.
 अलसंत-अलसत्व III, 2, 2.
 अलंघणयर-अलंघनगर VII, 11, 13.
 अलिअ-अलीक I, 15, 13; V, 3, 3; VI,
 10, 9.
 अलियभासि-अलीकभापिन् IX, 8, 2.
 अवइण्ण-अवतीर्ण IV, 12, 10.
 °अवणी-अवनि IV, 2, 2.
 *अवत्तय-अ+पात्र+क IV, 3, 2.
 अवयण्णिअ-अव+गणित I, 10, 10.
 अवयर-अव+वृ °हुं VI, 5, 9. (उपकुर्नः टि.).

अवतरिअ, °य-अवतारित II, 8, 9; III, 4,
 7; III, 15, 7; VI, 11, 9.
 अवर-अपर II, 1, 7; III, 9, 9; VII, 8,
 10.
 अवराइअ-अपराजित, पु. VI, 11, 4.
 *अवसंडिअ-आलिङ्गित VII, 9, 2. (D. I,
 11.)
 अवरोप्परु-परस्परम् VIII, 3, 8. (Hem.
 IV, 409.)
 अवलोयअ-अवलोकित I, 8, 4.
 अवसण-अ+व्यसन III, 4, 4.
 अवसं अवसाम् VIII, 10, 8.
 अवहर-अप+ह, °मि. VI, 5, 1.
 अवहार-अव+धारय् °हि. V, 13, 4.
 अवहारि-अपहारिन् I, 17, 13.
 अवहि°ही-अवधि (ज्ञानविशेष) IX, 18, 10;
 IX, 18, 16.
 अवहेरिअ-अवधीरित III, 9, 10. (विचारितम्, टि.)
 अवहेर-अव+धीरय् °हि IV, 4, 3. (M. हेरण्)
 अवंक-अ+वक्र VI, 13, 5. (अव समन्तात् रक्ष-
 कम्, टि.)
 अविहंग-अ+वि+भंग VI, 10, 15.
 अवेक्खिणी-अपेक्षिणी I, 13, 8.
 *अव्वो-अहो, सूचनायां खेदे वा. III, 7, 1.
 (Hem. II, 206; Var. IX, 10.)
 असच्च-असत्य VI, 13, 15.
 असणुल्ल-अशन+उल्ल (स्वार्ये) IV, 3, 14.
 असारिस-अ+सदृश III, 17, 8.
 असामण्ण-अ+सामान्य II, 11, 7.
 असिचत्त-असि+पत्र VIII, 15, 10.
 असिवाणिय-असि+पानीय VIII, 15, 14.
 असीस-आशिप् IX, 4, 10.
 असुत्त-अ+सूत्र V, 8, 14.
 असुरत्थाण-असुर+स्थान V, 12, 11.
 असुहारि-अशुभ+कारिन् VIII, 10, 6.
 अस्सोय अशोक II, 11, 15,
 असोहण-अ+शोभन, III, 9, 7.

अह-अथ III, 12, 3.
 अह-अघ II, 3, 18.
 अहगार-अघ+कार III, 2, 11. (For
 change of कृ into ग see Hem. IV,
 396)
 अहद्-अब्द Or अथ+अब्द IX, 21, 23.
 अहम-अधम IV, 3, 5. IX, 20, 2.
 अहम्म अधर्म III, 2, 10.
 अहरग्ग अधर+अग्र V, 1, 11.
 अहरराय-अधर+राग VIII, 13, 14.
 अहरुल्ल-अधर + उल्ल (स्वार्थे) I, 17, 14.
 अहंग-अ + भंग III, 6, 15.
 अहचिन्द-अभिवन्द, पु. VII, 11, 3.
 अहिणव-अभिनव VII, 8, 8
 अहिणांदिय-अभि + नन्दित III, 9, 4.
 °अहिणाण-अभिज्ञान II, 11, 2.
 अहिमाण-अभिमान, °मेरु I, 2, 2.
 अहिमुह-अभिमुख I, 10, 1.
 अहिराअ-अधिराज I, 9, 2.
 अहिलासिअ-अभिलषित VI, 2, 6.
 °अहिवइ-अधिपति I, 7, 9.
 अहिसेय अभिषेक IX, 23, 8.
 °अहिंद-अहि + इन्द्र, धरणेन्द्र टि. II, 3, 7.
 अहिंसापवि-°देवी, स्त्री. VIII, 12, 7.
 अहीसेय-अभिषेक IX, 17, 3. (lengthened
 for metre).
 अंगुट्ट-अंगुष्ठ I, 17, 4; III, 4, 8. (H.
 अंगुटा).
 अंधिव-अंध्रिप (वृक्ष) VI, 7, 15.
 अंचिज्ज-अर्च (कर्मणि) °इ. IV, 3, 11.
 अंत-अंत्र IV, 15, 5. (H. आंत).
 अंतरपुर-न. VII, 3, 13.
 अंतरराअ-°ज, पु. VII, 3, 13.
 अंतरवण-°न, दे. VII, 3, 12.
 अंतावलि-अंत्र + आवलि VIII, 15, 8.
 अंतेउर-अंतःपुर II, 1, 2.
 अंधेस-आंध्रदेश IX, 1, 7.

अंचइय-अम्बिका VIII, 1, 12. (चम्पक-
 कलिका, टि.).
 अंचय-आम्र VII, 1, 11.
 अंचुहर-°धर VI, 14, 8.
 अंसु-अंशु II, 5, 4.
 अंसुवाह-अशुवाह IX, 18, 18.

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आइ-आदि I, 5, 1.
 आइरिय-आचार्य VI, 10, 5.
 आउच्छिअ आ + पृष्ठ V, 7, 5; VI, 11, 1.
 आउज्ज-आतोय; °विज्ज-विद्या VIII, 7, 11.
 (Hem I, 156).
 आउस-आयुस् I, 12, 11.
 आउंच-आ + कुञ्च IX, 6, 4.
 आउंचण-आकुञ्चन IX, 25, 1.
 आउंचिय-आकुञ्चित I, 8, 7.
 आऊ-आयुस् IX, 18, 9.
 आऊर-आ + पृ °रोष्णिणु IX, 25, 14. }
 आपस-आदेश III, 16, 15; VI, 8, 3.
 आकंख-आ + कांक्ष °इ VII, 2, 11.
 आकोसण-आक्रोशन IX, 25, 4.
 आढत्त-आ + रब्ध III, 6, 4. (Hem.
 II, 138).
 आण-आ + नी, आणेष्णिणु I, 15, 15.
 (M. आणणे to bring).
 आणत्त-आज्ञप्त VI, 5, 9.
 आणयर-आज्ञा + कर VI, 14, 1.
 आणंदप्पह-°आनन्दप्रभा, स्त्री. VII, 11, 9.
 आणा-आज्ञा, आणए Inst. sing. 1, 13, 1.
 (Var. III, 55).
 आणिअ-आनीत I, 14, 10.
 आमिस-आमिष IV, 2, 19; IX, 9, 8.
 आयअ-आ + गत I, 8, 13; V, 13, 9 }
 IX, 18, 16. (H. आया Came).
 आयङ्गण-आकर्षण V, 4, 14.

आयण्ण-आ + कर्ण्य हिं. I, 3, I. °ण्णिवि
I, 5, 1.
आयण्णिय-आकर्णित I, 12, 7.
आयर-आदर II, 13, 9; III, 3, 3.
आयवत्त-आतपत्र I, 9, 8.
आयंविचच्छ-आ + ताम्र + अक्षि IV, 1, 9.
*आयास-आकाश VI, 13, 6.
आरा-आर (तोत्रविशेष) III, 16, 3. (M.
आर, दंडाग्रे आर, टि.).
°आरि-अरि VI, 16, 10.
आलग्ग-आलग्न II, 3, 3.
आलाव-आलाप III, 3, 7.
आलावणि°, विणि-आलापिनी (वीणाविशेष)
III, 6, 4; V, 7 11; V, 9, 4. (see
notes)
आलिङ्गियंग-आलिङ्गित + अङ्ग I, 15, 9.
* आलुंख-आ + रुक्ष (आस्वाद) VII, 2, 11,
(आस्पृश, acc. Hem. IV, 182)
आलोयण-आलोकन VIII, 4, 7.
आलोयणिय-आलोकिनी (विद्या) VI, 2, 11.
* आवग्ग-आरुढ VII, 6, 10 (लघ्नं चडितम्,
टि. see notes)
आवज्जिअ-आवर्जित III, 8, 13. (सम्मानित,
टि. mem. gives वज्ज. as substitute
for त्रस् and इश् IV, 181; 198.)
आवण-आपण (market) VII, 2, 8.
आवत्त-आवर्त IX, 20, 16.
आवंडुर-आ+पांडुर II, 8, 11.
आवंत-आ+या+शतृ V, 3, 1, स्त्रियाम् °ति
III, 13, 3.
आवेड-आ+या Imper. 3. sing VIII, 14,
8; °पिणु Abs. VII, 11, 15.
आसण्ण-आसन्न I, 4, 1.
आसव-आश्रव I, 12, 9.
आसवार-अधवार III, 14, 8 (H असवार).
* आसंघ-आ+सम् + धि °इ pre. 3. sing.
Prob आ+सम्+ह्व) III, 17, 9 (सम्+भाच्

acc. Hem. IV, 35; आसंघा-इच्छा D. I,
63. Dr. Gune's equation with आसंस्
and आलंघ् is not suitable. see भविस.
XIII, 7, 1)

आसाऊरण-आसापूरण VII, 14, 4.

आसि-आसीत् VI, 8, 11.

आसिअ-आश्रित VI, 16, 15.

आहरण-आभरण I, 16, 5.

आहास-आ+भाप्, ° मि I, 1, 2; °इ VII, 11, 4.

आहासिअ-आ+भापित VIII, 2, 2.

आहोय-आभोग IX 4, 8.

इ

इक्क-एक II, 1, 6.

इणं-इवम् II, 3, 1 (Hem III, 78; 79.)

इंगाल-अंगार IX, 9, 10. (Hem. I, 47.)

इंगिय-इंगित IV, 7, 1.

इंदजाल-इन्द्र° III, 1, 12.

इंदिदिरि-(तन्त्र.) अमरी III, 5, 12.

इय-इते I, 10, 12; VI, 8, 11.

इरावय-ऐरावत, दे. IX, 13, 5,

इसि, ° सी-ऋपि I, 12, 3; II, 3, 19; II,
4, 1; IX, 4, 11. (Hem. I; 128.)

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ईसरवाअ-ईश्वरवाद IX, 7, 10. (Var. III,
55.)

ईसंति-इद्यन्ते IX, 17, 32.

ईसीसि-ईपद्+ईपद्, V, 9, 1. (Hem. 1, 36.)

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उइय-उदित V, 3, 8.

उकंठिय-उत्कण्ठित V, 12, 2.

उक्कर-उत्कर V, 6, 4 (Var. 1, 5.)

°उक्कोयण-उत्कोपन (उत्तरदक) IV, 12, 16.

- उदगाप-उदग VIII, 12, 1.
 उदग-उदग II, 6, 13.
 उदगाप-उदगमान (उदगमान) IX, 17, 1;
 (उदगमान acc. Hem. IV, 33. H. ऊगना
 name of the sun).
 उदगामिय-उदग II, 12, 6.
 उदगय-उदग I, 10, 5; VIII, 5, 3.
 उदगयणेश्वर- उदग+ दिनेश्वर IX, 13, 6.
 उदगीन-उद + गीन VII, 2, 2.
 उदगाटिय-उद+पाटित II, 10, 10. (H. उघा-
 टना to open)
 उदगाइय-उद+चायित II, 10, 9.
 उदगाल-उद + चालय^० इ III, 15, 11.
 उदगालिअ-उद+छालित II, 9, 7.
 उदगाह-उदगाह V, 10, 1.
 उदगाह IX, 1, 4 (Hem. I, 95; II,
 17. Var. I, 15.)
 उदगल-उदगल I, 10, 11; VI, 11, 5.
 उदगवण-उदगवण IX, 21, 19.
 (M. उदगवण, to complete a vow
 with ceremony).
 उदगाण-उदगान I, 8, 11; II, 1, 2.
 उदगित-ऊर्जयत्, प. VII, 1, 2; VII, 10, 4.
 उदगुय-ऊर्जु + क VII, 6, 3. (Var. III, 52.)
 उदगुय-उद+युक्त VII, 14, 1.
 उदगणि-उदगयिनी, न. VII, 3, 8; VIII, 4, 7.
 उदगोय-उदगत IX, 1, 9.
 उदगाय-उदगाधाय 1, 2, 8. (H. ओझा)
 उदगिय-उदगत VII, 11, 1; IX, 4, 9.
 उदगिर-उदग+इर (ताच्छीले) IV, 2, 14.
 उदगत-उद+तिष्ठत्, ^०हं gen. VIII, 3, 9.
 उदगिअ-उदगित I, 9, 2; II, 13, 6. (H. उठना
 to rise)
 उदगावइ-उद+डी+णिच् Pre 3. sing.
 III, 15, 8. ^०विष P.P. III, 9, 14.
 (दि. उजाडयती; H. उठाना to clear off)
 उदगिय-उदगित III, 12, 6; VII, 1, 9.
 उदगिय-ऊर्ध्वीकृत II, 12, 5.
 उदगणय-उदगत III, 4, 8.
 उदगह-उदगण I, 5, 5; VIII, 1, 11.
 उदगह-ओण्य IX, 17, 31.
 उदग-उदग III, 11, 10; V, 2, 4.
 उदगपहुत्ती-उदग+प्रत्युक्ति III, 7, 10.
 उदगमहुर-उदग+मधुरा. न IV, 1, 7.
 उदगी-पुत्री II, 2, 16.
 उदगाल-आ+छिद^० लिपिणु III, 11, 5; ^०इ II,
 15, 11; ^०लिय VI, 11, 8. (Hem. IV,
 124; H. उठाना. prob. उद+दाय)
 उदग (उदगवत-उदगत IV, 10, 3.
 उदगुइस-उदग+धायित IV, 14, 6.
 उदगुय-उदग+ऊर्ध्व+ऊर्ध्व II, 12, 4; VII, 5, 3.
 उदगज-उदग+धृत IV, 8, 13.
 उदगति-उदगति इत् पद^० इ III, 2, 8.
 उदगरि-उदगि I, 13, 12, 10.
 उदगरियण-उदग+आवरण III, 8, 10. (उदगणा a garment)
 उदगल-उदगल III, 8, 13.
 उदगाय-उदग+पादय^० इ III, 15, 9.
 उदगकवअ-उदगक IV, 2, 13.
 उदगपेत्थ-उदगत्त, दि. VIII, 8, 2. (उदगित्थ-
 वस्त, कुपित, विधुर D. I, 129; आकुल Pai.
 475)
 उदग-ऊर्ध्व (उदग+भूत) IX, 18, 18. (M. उभा)
 उदगड-उदग+भट II, 4, 7; V, 4, 6.
 उदगव-उदग+भव IX, 16, 5.
 उदगसिणि-उदग+भासिनी 11, 9, 9.
 उदगण-उदगत्त IV, 8, 8.
 उदगोहणिया-उदगोहणिका VI, 6, II.
 उदगोहिय-उदगोहित IX, 19, 7.
 उदगय-उदगय I, 8, 8; IV, 13, 12.
 उदगर-उदर III, 5, 12.
 उदर-पुर III, 13, 4.
 उदर-उदर II, 3, 17; VI, 4, 1.

°उल-कुल I, 12, 10; II, 2, 4.
 उलोच-उल्लोच IX, 2I, 34 (टि. चंदेवा;
 उल्लोच-वितान Pai. 662)
 उल्लल-उद्+लल् IV, 15, 1; VI 14, 4.
 उल्लस-उद्+लस् °इ I, 7, 2.
 *उल्लिय-आर्द्रित VI, 2, 5 (Hem. I, 82. टि.
 मिश्रित)
 *उल्हाविअ-आर्द्रित VIII, 15, 13. (Hem
 IV, 416 ex.)
 उवठविय-उप+स्थापित V, 8, 17.
 उवणिय-उप+नीत II, 10, 3.
 उवयर-उप+कृ (or चर) °इ VI, 4, 2.
 उवयरिय-उपचरित V, 2, 2.
 उवयारि-उपकारिन् V, 3, I; VI, I, 5.
 उवरि-उपरि II, 1, 5.
 उवल-उत्पल (पाषाण) III, 16, 1.
 उववण-उपवन I, 13, 6.
 उववास-उपवास IX, 17, 33.
 उवविट्ट-उपविष्ट II, 12, 7; VI, 10, 6.
 उवसग्ग-उपसर्ग III, 3, 10.
 उवसमहर-उपशम+धर VI 15, 11.
 उवहि-उदधि I, 5, II.
 उवाअ-उपाय IX, 17, 20.
 उवोवरणट्ट-उपकरणम् चत्यसंवन्धि, टि. IX,
 21, 36.
 उव्वर-उर्वर to escape (or उद्+वृ) °इ VI, 4,
 3. (Hem. IV, 379 ex. H. उवरना to
 escape.
 उव्वसि-उर्वशी, स्त्री. V, 9, 3.
 उव्वेढ-उद्+वेण्ट, °ढिवि Abs. III, 17, 10.
 उहय-उभय VII, 6, 14.

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ए-आ+इ, °इ II, 4, 5; °उ I, 15, 15.
 एअ, °य-एतत I, 17, 4; V, 13, 9.
 एक्क-एक I, 14, 9; II, 1, 5.

एक्कवीसम-एकविंशतिम् VIII, 8, 9.

(H. इक्कीस)

एत्थु-अत्र I, 13, 3. (Hem. IV, 405;
 Var. VI, 21.) or एतस्मिन्, old M.

एथ, एथें.

एंत-आ+इ+शतृ VI, 3, 7.

एम एवम् I, 3, 12; IV, 9, 3; VII, 11, 4.

एयारह-एकादश I, 12, 6. (H. ग्यारह)

एरिस-ईदश VI 16, 4. (Hem. I, 105.)

एसा-एषा II, 2, 12.

एह, °ही-एषा I, 15, 4; V, 3, 13. एहु or
 एहुउ masc. nom. sing. I, 4, 11; I,
 5, 5; I, 15, 15.

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ओयरिय-अवतरित V, 5, 15.

ओलग्ग-अव+लग् °इ IV, 11, 8.

ओलग्गिअ-अव+लग्गित or लग्ग I, 2, 9.

ओलंविअ-अव+लम्बित I, 8, 9.

ओल्ल-आर्द्र, III, 8, 9. (Hem I, 82)

ओसर-अप+स्र °सु VII, 13, 7; VIII, 1,
 6; °रिवि VIII, 15, 10.

ओसह-ओपध III, 1, 14.

ओसा-अवद्याय IV, 8, 16; IX, 25, 6.

ओसार-अव + स्र + णिन् °रिवि IV, 12, 13;
 VII, 8, 4.

ओसारिय-अप+सारित I, 8, 12.

°ओह-ओघ II, 11, 2.

*ओहच्छ-अव or अप+आन् (see अच्छ) VIII,
 14, 8.

*ओहामिय-तुलित I, 14, 7; V, 7, 12.
 (Hem. IV, 25.)

क

क-कम् VIII, 2, 5.
 कअ-कत I, 18, 1.

- कइ-कवि I, 2, 10; I, 13, 4.
 कइयवाल-कपटपालिका, टि. VIII, 7, 6.
 कइवय-कतिपय IV, 7, 10.
 कइवय-कैतव (कपट, टि.) VIII, 12, 10.
 कइवित्त-कवित्व VI, 9, 8.
 कइंद्र-कवीन्द्र V, 2, 4.
 कउल-कौल (सम्प्रदाय-विशेष) IX, 6, 2.
 (Hem. I, I62.)
 ककर-(कक्खड) कक्ष VII, 10, 8. (लता-
 वृक्षादिगुल्म see जस.) or stone (H. ककर)
 ककस-ककेश VI, 10, 10. VI, 14, 3.
 कच्छरिच्छ-कक्ष+कक्ष (नक्षत्रमाल, टि.) III,
 9, 15.
 कज्ज-कार्य I, 3, 10; III, 2, 14.
 कट्ट-कष्ट I, 5, 3.
 कट्ट-काष्ठ V, 12, 10.
 कट्टमथ-काष्ठमय VI, 7, 10.
 कट्टवुत्त-कष्ट+उत्त IX, 17, 27.
 कड-कट VIII, 3, 11.
 कडउल्ल-कटक+उल्ल (स्त्रायें) III, 16, 10;
 V, 1, 5.
 कडवख-कटाक्ष IX, 14, 2.
 कडय-कटक VII, 10, 3.
 कडयड -onomatop. IV, 15, 6.
 कडित्त-कटित्र (?) dicc-board (फलकम्,
 टि.) III, 12, 5.
 कडियल-कटितल III, 10, 5.
 कडिसुत्त-कटिसूत्र III, 10, 5; III, 12, 7.
 कडु-कटु III, 14, 2.
 कडुय-कटुक VI, 4, 12. VII, 2, 2, VIII,
 1, 14.
 कडु-कृप °डिवि IV, 11, 3; °इ IV, 15, 2;
 V, 3, 12; °डिज्ज IX, 9, 2. (H. काढना
 to take out).
 कडुिय-कृष्टा (taken out) V, 1, 9; VIII,
 2, 10.
 कडिण-कठिन VII, 7, 9; VIII, 13, 1.
 कण-कण I, 13, 5.
 कण-कण् °इ I, 7, 3; °णंत VIII, 1, 4.
 कणउज्जल-कनकोज्जला, स्त्री. VII, 11, 9.
 कणय-कनक I, 6, 13; 1, 13, 9.
 कणयउर-कनकपुर, न. I, 13, 9; I, 17, 2;
 III, 13, 13; IV, 12, 1; IX, 22, 3.
 कणयमाल-कनकमाला, स्त्री. VII, 11, 10.
 कणयर-कणचर, पु. IX, 7, 3; IX, 11, 7.
 कणरणंति-onomatop. VII, 14, 11.
 कणिट्ट-कनिष्ठ IV, 7, 9.
 कणिस-कणिश I, 13, 5. (M. कणिस corn-
 ear).
 कण्ण-कर्ण I, 15, 4; III, 4, 14.
 कण्ण-कन्या I, 15, 4.
 कण्ण-कर्ण, पु. I, 4, 6; VIII, 5, 6.
 कण्णपवित्त-कर्णप+मात्रम् (ear-ornament).
 III, 13, 5.
 कण्णाउज्ज-कान्यकुब्ज, न. V, 2, 11.
 कण्णालग- (१) कन्या + लग (२) कर्ण +
 आलग्न. III, 17, 12.
 कण्ह-कृष्ण, पु. VII, 15, 3.
 कण्हराय-कृष्णराज, पु. I, 1, 11.
 कण्हायण-कृष्ण + अजिन IX, 9, 5.
 कत्तरी-कर्तरी IX, 18, 12; (कटिकण, टि. Var.
 III, 24. H. कटारी, see notes.)
 कत्तिय-कर्तारिका (see कत्तरी) IX, 9, 7.
 कत्तियसाढ-कार्तिक + आषाढ IX, 21, 20.
 कत्तीअ-कार्तिक IX, 20, 4.
 कहम-कर्दम IV, 10, 9; V, 11, 2.
 कप्पहुम-कल्प + हुम V, 12, 9; VII, 7, 11.
 कप्पर-कर्पूर VII, 5, 8.
 कव्वुर-कवुर II, 14, 3.
 कम-कम (चरण) III, 4, 10; VI, 7, 10.
 IX, 17, 7.
 कमलप्पह-कमलप्रभा, स्त्री, VII, 11, 8.
 कमलरुह-ब्रह्मन् I, 5, 10.
 कमलासिरी-कमलश्री, स्त्री, VII, 11, 8.

कमलुल-कमल + उल्ल (स्वार्थे) V, 6, 6.
 कम्म-कर्म I, 12, 9; IX, 25, 15.
 कय-कृत III, 4, 6. IX, 11, 10.
 कयली-कदली VIII, 11, 8.
 कयंत-कृतान्त I, 3, 2; I. 8, 5; VI, 4, 2.
 कयंजलि-कृत + अजलि III, 7, 4.
 कयायर-कृत + आदर I, 4, 10; IX, 12, 9.
 कर-कृ, °उं, II, 10, 5; °इ, II, 1, 11; V,
 2, 9; °रि, I, 3, 10; °रे, IX, 17, 25;
 °रेजसु, V, 13, 9; °रिहिति, IV, 5, 5;
 °रंत pre p. II, 1, 12; °रंति I, 1, 5.
 करड-करट (कट) VII, 13, 2.
 करण-करुणा, VIII, 6, 12.
 करह-करभ, V, 4, 22; VII, 2, 6.
 करहुल्ल-करभ+उल्ल (स्वार्थे) VII, 2, 3.
 करिसण-कर्षण (see notes) I, 6, 8.
 करिंद-करि+इन्द्र III, 15, 13.
 करेवअ-कर्तव्य VII, 4, 10.
 कलगुल्ल-कलन+उल्ल (स्वार्थे) III, 16, 10,
 (M. काळजी-anxiety)
 कलयल-कलकल II, 9, 7.
 कलयंठि-कल+कंठी (कोकिल) II, 1, 10.
 कलह-कलभ II, 13, 2.
 कलाव-कलाप II, 10, 1.
 कलिय-कलिका VIII, 1, 6.
 कलुस-कलुष I, 11, 6.
 कवण-कः III, 13, 12; IV, 9, 9. (H.
 कौन, Hem. IV, 367.)
 कवय-कवच VII, 6, 13.
 कवाड-कपाट V, 10, 18.
 कवाल-कपाल II, 3, 16; VIII, 14, 5.
 कविल-कपिल पु. VII, 5, 8; IX, 11, 7.
 कव्व-काव्य I, 3, 4; I, 13, 4; VII, 6, 3.
 कव्वड-कपाट III, 15, 10.
 कव्वपिसल्ल-काव्यपिशाच (कवि-विरुद) I, 2,
 10. (Hem. I. 193.)

कस-(1) कशा (Whip) (2) कश (Tuoch-
 stone; H. कसौटी.) III, 14, 3; VI, 7, 8.
 कसण-कृष्ण, I, 13, 10; VII, 1, 13.
 (Hem. II, 75.)
 कसमसन्ति-onomatop. IV, 15, 4.
 कसाय-कषाय I, 12, 5.
 कसेर-तृणविशेष (a kind of grass; खरसुआ,
 टि.) I, 6, 12. (See notes).
 कस्सीर-कश्मीर, दे. V, 7, 7.
 कस्सीर-कश्मीर, न. V, 7, 7.
 कस्सीरय-कश्मीर+ज (Saffron) V, 8, 7.
 कह-कथ, °उं I, 5, 4. °इ, I, 15, 5. कहि,
 कहहि, कहसु I, 15, 4; IV, 9, 5; V, 2,
 9. कहंति, I, 5, 9; I, 17, 4.
 कह कथा VI, 6, 27.
 कह व-कथम्+अपि, III, 6, 7; VI, 10, 12.
 कहंतर-कथा+अंतर IV, 1, 5.
 कहिय-कथित, II, 2, 1.
 कहिं-कुत्र II, 1, 7. (H. कहां).
 कंख-कांक्षा IV, 3, 4; VI, 4, 13; IX, 12, 10.
 कंचणगुह-काञ्चन+गुहा VI, 1, 6.
 कंची-काञ्ची I, 16, 10.
 कंटइय-कण्टकित, I, 9, 2.
 कंटयवइ-कण्टक+वत्, V, 2, 16
 कंटागहण-कण्ठ+आग्रहण III, 10, 3.
 कंठाहरण-कण्ठ+आभरण, III, 10, 3.
 कंडुयण-कण्डूयन VIII, 9, 4; IX, 25, 10.
 कंत-कान्ता I, 17, 3.
 कंति-कान्ति, I, 14, 3.
 कंदप्प-कन्दर्प II, 6, 13.
 कंदावण-कन्द्रापन IV, 11, 2.
 कंदिअ-कन्दित, III, 16, 10.
 कंधर-तत्सम, (Shoulder) VI, 16, 10;
 IX, 22, 1.
 कंस-पु. IV, 9, 11.
 काअ-काय, I, 9, 2; IV, 1, 7.
 काइ-किम्, I, 17, 16; III, 11, 12.

काणीय-कानीन (कन्यापुत्र) IV, 3, 15; VIII, 3, 5.
 कातंत-कातंत्र (व्याकरण-विशेष) VI, 9, 7.
 (See Notes).
 कामगह-काम+ग्रह III, 9, 8.
 कामरइ-कामरति, स्त्री, VIII, 2, 5.
 कामरुच-कामरुच, पु. VIII, 2, 9.
 कामाउर-कामातुर, III, 2, 15; III, 10, 6.
 कामित्तण-कामित्व III, 3, 12.
 कामुय-कामुक, I, 17, 12, III; 1, 13.
 काराविअ-कारित, III, 15, 6.
 कारुण-कारुण्य III, 7, 11; V, 11, 15.
 कालखर-कालाक्षर, III, 1, 3. (मपीमयाक्ष-
 राणि, टि.)
 कालंगि-कालाङ्गी, स्त्री, VIII, 12, 10.
 कावालिणि-कापालिनी, VIII, 14, 5. °या-
 °का, VI 6, 7.
 कासव-कश्यप, पु.; I, 2, 1. (Hem. I, 43.)
 कासु-कस्य I, 15, 4.
 काहणअ-कथानक IX, 20, 14.
 किअ-कृत I, 5, 10.
 किक्किधमलय-किक्किन्धमलय, दे., VIII, 7, 4.
 किज्ज-कृ (कर्मणि), °इ, III, 2, 10; VIII, 13, 11. °उ, V, 6, 10.
 किडि-किरि, I, 4, 8, (Hem. I, 251.)
 किण्णरी-किण्णरी, स्त्री, III, 6, 2.
 कित्त-कीत (a stake at dice) III, 12, 5. (उडित वस्तु, टि.)
 कित्तण-कीर्तन IV, 3, 3.
 कित्ति-कीर्ति V, 7, 7.
 किमि-किमि VII, 15, 9.
 किर-किल III, 10, 6; IV, 9, 9. (Hem. II, 186; Var. IX, 5.)
 किराड-किराट, IX, 22, 10.
 किरिया-किया VI, 10, 5; IX, 10, 9; IX, 17, 5.
 किलकिलंति-onomatop. IV, 15, 8.
 किव-कृषा VI, 10, 11. (Hem. I, 128.)

किवाण-कृषाण IV, 11, 3; VIII, 15, 3.
 (Hem. I, 128.)
 किसानु-कृषानु (अग्नि) I, 14, 8. (Hem. I, 128.)
 किसोयरि-कृशोदरी V, 7, 8.
 किह-कथम् III, 11, 2.
 कील-कीड् कीलसइ II, 8, 5. कीलंत, pre. part. V, 7, 2.
 कील-कीडा VI, 7, 10.
 कीलिय-कीडित VII, 10, 4.
 कुइअ-कुपित IV, 8, 10.
 कुकइ-कु+कवि III, 11, 12.
 कुच्छिय-कुत्तित IV, 3, 7; VII, 6, 8.
 कुड-काष्ठ V, 8, 12. (उपलोड आपु वा, टि. See Notes.)
 कुडिल-कुटिल I, 11, 3.
 कुडिलत्तण-कुटिलत्व I, 17, 15.
 कुडुव-कुडुम्ब IX, 9, 3.
 कुण-कृ, °इ, VI, 4, 1. कुणंत pre. part. IX, 17, 17. (Hem. IV, 6, 5; Var. VIII, 13.)
 कुतपसि-कु+तपस्विन् IV, 3, 1.
 कुदिट्ठि-कु+दष्टि IV, 3, 3.
 कुप्प-कुप्, °इ, V, 9, 9.
 कुमंति-कु+मंतिन् III, 9, 9.
 कुसुइणि-कुसुदिनी VIII, 1, 10.
 कुसुयायर-कुसुदाकर IX, 2, 10.
 कुंरंगि-कुंरंगी, स्त्री. VIII, 12, 10.
 कुलहर-कुलगृह III, 5, 9.
 कुलिस-कुलिश II, 7, 5; III, 14, 12.
 कुलिसकंठ-कुलिशकंठ, पु. VII, 11, 15.
 कुलिसोवम-कुलिशोवम, I, 5, 8.
 कुवत्तय-कु+पात्र+क IV, 3, 1.
 कुस-(1) कुशा (bridle), (2) कुश (grass) III, 14, 4.
 कुसासण-(1) कुश + अज्ञान, (2) कु+शा VII, 1, 16..

कुसील-कु+शील, IV, 3, 1.
 कुसीस-कु+शिष । VII, 1, 16.
 कुसुइ-कु+श्रुति IV, 3, 1.
 कुसुमदसन-°दशन, Synonym for Puṣ-
 padanta, the author. I, 3, 9.
 कुसुमपुर-न. IV, 6, 13; VIII, 1, 2.
 कुसुय-कु+श्रुत IX, 12, 7.
 कुंचिय-कुंचित IV, 2, 6.
 *कुंठ-कुञ्ज IV, 4, 2. (see जस.)
 कुंत-तत्सम (आयुध-विशेष) II, 2, 3; IV, 15,
 4; VII, 7, 10.
 कुंदन्व-कुंदन्वा, स्त्री, I, 3, 8.
 कुंभ-(1) a jar; (2) A sign of the
 zodiac, I, 10, 5.
 कुभत्थल-कुंभ + स्थल II, 13, 7.
 कुवलय-(१) कमल, (२) भूमंडल I, 10, 7.
 कूड-कूट II, 3, 3.
 *कूवार-कू + आरव (a cry) VII, 11, 17;
 VIII, 13, 3.
 केऊर-केयूर III, 10, 6.
 केत्तिअ-कियत् II, 13, 8. (Hem. II, 157;
 Var. IV, 19).
 केयइ-केतकी V, 7, 2.
 केर-सम्बन्धार्थे used with ger. I, 3, 14; I,
 15, 2. (Hem. इदमर्थस्य केरः II, 146.)
 केलास-कैलाश, प. III, 15, 13.
 केलिवत्त-(१) कदलीपत्र, (२) केलि + वक्त्र,
 I, 10, 4.
 केवल-(ज्ञानविशेष) VI, 3, 1.
 केसग्गह-केशग्रह III, 10, 8.
 केसरोह-केसर + ओष IV, 10, 2.
 केसव-केशव, प. I, 2, 1.
 केहअ-कीदृश VII, 1, 11. (Hem IV, 402).
 कोइल-कोकिल II, 9, 7; III, 6, 13; VIII,
 1, 4. (H. कोइल)
 कोक्काविअ-see कोक्किअ-causal, III, 7, 7.
 (व्याहृत Hem. IV, 76.)

कोक्किअ-को इति शब्देन आहृत III, 13, 7;
 VIII, 2, 9; VIII, 13, 12. (H. कूका
 मारकर तुलाना).
 कोट्ट-कोष्ठ I, 12, 1. (H. कोठा a room).
 कोडि-कोटि I, 6, 13; I, 13, 9.
 कोल-तत्सम. a boar I, 6, 2.
 कोष कोप VIII, 15, 13.
 कोवंड-कोदण्ड VIII, 6, 1.
 कोस-कोश VI, 9, 9.
 कोससोस-कोश + शोष IV, 4, 4.
 कोसंवीपुर-कौशाम्बी, न. VII, 11, 5.
 कोह-क्रोध III, 3, 14.
 कौण्डिण-कौण्डिन्य (गोत्र) I, 3, 3.
 कौंत कुन्त (आयुध-विशेष) IV, 7, 15.

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खगिंद-खगेन्द्र VII, 11, 13.
 खग्ग-खड्ग I, 9, 7; V, 5, 1.
 खट्टा-खट्वा VII, 6, 11.
 *खडयासी-तृण + आशिन् III, 15, 11. (D.
 II, 67.)
 खण-क्षण I, 9, 5.
 खणखण-onomatop. III, 12, 10; IV, 15,
 4; V, 4, 10; VII, 14, 10.
 खत्त-क्षात्र I, 14, 6.
 खद्ध-(१) खादित (२) हत III, 14, 5;
 VII, 13, 5. (D. II, 67.).
 खम-क्षमा I, 11, 8; V, 6, 1.
 खय क्षय III, 2, 6; IV, 10, 2; V, 11, 9;
 VI, 7, 15.
 खयर-खचर I, 11, 1; VII, 11, 12.
 खयंकर-क्षयंकर IV, 14, 2; V, 4, 2.
 खलिअ-त्वलित VI, 4, 9.
 खलिज्ज-स्वल (कर्मणि) °इ. VII, 9, 8.
 खविअ-क्षपित, VI, 5, 6.
 खंचण-कर्षण V, 4, 12; (H. खंचना to pull).

खंडिय-खंडित I, 6, 2; I, 15, 7; V, 10, 12.
 खंति-क्षान्ति II, 8, 14; IX, 2, 5.
 °खंध-स्कन्ध VIII, 7, 1.
 खंभ-स्तम्भ VI, 5, 5.
 खा-खाद् to eat, °उ. VII, 6, 9. (Hem. IV, 228).
 खाणी-खानि II, 3, 13. (H. खानि).
 खाम-क्षाम VII, 4, 6.
 खाविय-खादित VII, 7, 5.
 खिज्ज-खिद् °इ. V, 1, 11; VII, 1, 6. (Hem. IV, 224).
 खीण-क्षीण VIII, 13, 8.
 खीर-क्षीर I, 6, 6; V, 8, 14; IX, 9, 2.
 खुडिअ-खुडित VII, 14, 13; (Hem. IV, 116. M. खुडणें; H. खोटना to nip).
 *खुडुक्किअ-शल्ल्यायित VII, 2, 10; (Hem. IV, 395).
 खुणखुण-onomatop. VIII, 3, 8.
 खुद्-क्षुद् IV, 9, 12.
 *खुप्प-मस्स् °इ VII, 6, 8; (Hem. IV, 101; Var VIII, 68.)
 खुब्भ-क्षुब्ध III, 14, 6. (Hem. IV, 154).
 खुटण-त्रोटन IX, 7, 5. (Hem. IV, 116. H. खोटना to nip).
 खेडय-खेटक (ग्राम, समूह) III, 15, 11.
 खेडामगाम-खेट+ग्राम I, 6, 3. (M. H. खेडें-गांव; Pai. 399.)
 खेत्त-क्षेत्र I, 13, 6. (H. खेत a field)
 *खेरि-द्वेप VIII, 15, 13. (क्रोध, द्वेप, टि.)
 खेल्ह-खेल् (क्रीड) °ल्लिचि III, 12, 10 (Hem. IV, 382 c. x.)
 खोह-क्षोभ I, 9, 9.

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गइ-गति II, 1, 17; VI, 9, 6.
 गइवेय-प्रैवेय I, 17, 13.

गइंद-गजेन्द्र III, 17, 14.
 गउड-गौड, दे. IV, 7, 13.
 गउर-गौर I, 16, 10.
 गउरविय-गुर्वा V, 6, 12.
 गज्ज-गर्ज् °इ IX, 15, 1.
 गणिय-गणित III, 1, 3.
 गणिय-गणिका V, 2, 10; VII, 7, 3.
 गणियासुंदरि-गणिकासुन्दरी, स्त्री, IV, 6, 8; VIII, 1, 1.
 गब्भेसरि-गर्भेश्वरी V, 2, 12.
 गभत्थि-गभस्ति I, 13, 6.
 गम्म-गम्य I, 2, 8; II, 11, 8.
 गअ, °य-गत I, 11, 7; I, 15, 5; I, 17, 1.
 गय-गद (व्याधि) VI, 9, 8.
 गय-गज I, 16, 9; VI, 7, 12.
 गयपुर-गजपुर, न. VII, 11, 1; VIII, 5, 4.
 गयउल-गज+कुल III, 17, 5.
 गयण-गगन I, 5, 7; III, 8, 1; IX, 7, 3.
 गयणंगण-गगन+अंगन III, 12, 5.
 गयणाह-गज+नाथ VII, 13, 3.
 गया-गदा VII, 7, 9.
 गरुय-गुरु+क I, 11, 8 (Hem. I, 109.)
 गरुयत्त-गुरुत्व I, 4, 8.
 गरुयत्तण-गुरुत्व I, 17, 9; III, 3, 4.
 गरुयार-गुरुतर III, 6, 3; IV, 7, 13; VII, 11, 6.
 *गलगिज्ज-धुग्धुरावलि, टि. III, 9, 15.
 a garland of small bells tied round the neck किङ्किणीपंक्ति.)
 *गलत्थिअ-कदर्थित, II, 4, 11. (क्षित acc. Hem. IV, 143; I. II, 87.)
 गलरव-कलरव III, 17, 5 (H. गल्ला noise)
 गलवेचिय-गल+वेपित VIII, 15, 5.
 गलिय-गलित VI, 2, 7.
 गवेस-गवेपय् °इ VII, 2, 5.
 गसंत-ग्रस्+शत् VII, 5, 2.
 गह-ग्रह II, 9, 1.

गहण-ग्रहण I, 13, 2; II, 10,1; IV,6,10.
 गहिय-ग्रहीत VII, 13, 3.
 गहिर-गभीर I, 11, 4; III, 10, 12; VI,
 15, 5. (Hem.I, 101; H. गहिरा deep).
 गहिल्लय-ग्रहिल+क IX, 7, 10.
 गहीर-गभीर I, 3 1.
 गंगेअ-गंगेय (भीष्म) पु. I, 4, 4.
 गंडयल्लुल्ल-गंडतल+उल्ल (स्वार्थे) V, 6, 6.
 गंडय-गंडक (प्राणिविशेष) IX, 25, 10. (H.
 M. गंडा)
 गंधच्च-गंधर्व (गानविद्या) III, 1, 3; IX,
 20, 14.
 गंधारि-गंधारी, स्त्री, VIII, 12, 8.
 गंपि-गत्वा III, 12, 9; IV, 12, 7; VI, 12,
 7; VIII, 6, 14.
 गाइ-गौ IX, 9, 2 (H. गाय)
 गाइअ-गीत VII, 12, 1.
 गाइत्ति-गायित्री, स्त्री, VIII, 12, 6.
 गाम-ग्राम III 15, 8.
 गायअ-गीत P.P. I, 3, 14. (Hem IV,6.)
 गारव-गौरव (मद) I, 12, 4. (Hem. I, 163)
 गाविमहीस-गो+महिष IX, 21, 13.
 गिज्जंत-गीयमान IX, 22, 6.
 गिलिय-गिलित (प्रसित) VII, 3, 2.
 *गिल्ल-आर्द्र VIII, 15, 1. (H. गीला wet,
 See Notes.)
 गिहवार-ग्रह+व्यापार IX, 20, 19.
 गिहीण-ग्रहण IX, 21, 15.
 गिरिणयर^०-नगर, I, 15, 6; I, 16, 6;
 VII, 4, 9.
 गिरिसिहर-^०शिखर, न. VI, 8, 6.
 गिंभ-ग्रीष्म III, 14,10. (Hem. IV, 412)
 गीय-गीत VI 15, 5.
 गीव-ग्रीवा I, 17, 13.
 गुणक्खय-गुण+क्षय IX, 14, 3.
 गुणठान-गुण+स्थान I,12,11. (tech. term
 of Jain philosophy; See Notes).

गुणधम्म-^०र्म, पु. I, 2, 4.
 गुणवइ-^०ती, स्त्री, VII, 4,6; VII, 9, 10.
 गुणाल-गुण+आल (मत्वर्थे) III, 3, 6.
 गुणिअ-गुणित (शिक्षित) II,1, 7.
 गुत्त-गुप्त IX, 25, 16.
 गुत्ति-गुप्ति I, 12, 4; IX, 2, 4.
 गुप्प-गुप्^०इ V, 9, 8; VII, 15, 7. (Hem.
 IV, 150)
 गुप्पमाण-गुप्यमान VIII, 15, 8.
 गुप्फ-गुल्फ (ankle) I, 17, 5.
 गुमुगुमुगुमंत-onomatop. II, 14, 4.
 गुथ-ग्रथ^० 5, 8, 14. (H. गूथना to weave).
 गूढत्तण-गूढत्व I, 17, 5.
 गेण्ह-ग्रह, गेण्हवि Abs. III,8,15. (Hem.
 IV, 209; Var. VIII, 15.)
 गेण्हंत-ग्रहंत V, 7, 2.
 गेहत्थ-ग्रहस्थ IX, 20, 19.
 गोउल-गोकुल VIII, 16, 6.
 गोत्तकअ-गोत्रकम VI, 8, 6.
 गोत्तम-गौतम, पु. I, 13, 1.
 गोमिणि-गोमिनी, स्त्री, VIII, 12, 3.
 गोरि-गौरी, स्त्री, VIII, 12, 8.
 गोवद्धण-गोवर्धन, प. III, 17, 15.
 गोवि-गोपी VIII, 16, 6.
 गोविंद-पु. III, 17, 15.
 गोसवि-गोस्वामिन् IX, 9, 6.
 गोह-गुह or भट VIII, 13, 2. (ग्राम or भट,
 I). II, 89. See Notes)
 गोहण-गोधन I, 6, 7.
 गौल्ल गुच्छ I, 6, 12.
 *गौदल्ल-आर्द्र IV, 10, 7. (M. गोवध
 confusion) (गुद क्रीडायाम्)
 *गौदलिय-मिलित I, 6, 12.

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घअ-घट V. 8, 11; IX. 7, 1.
 घट्टिय-घटित IV, 7, 15. (घटित. टि.)

- घड-घट I, 6, 7.
 घडिअ-घटित, I, 6, 13; I, 13, 9. (M. घडणें)
 घडीगेह-घटी+गृह IX, 17, 30.
 घण-घन I, 13, 5.
 घणघण-घन+घन (अतिनिविड) V, 4, 14.
 घणन्त-घनत्व VII, 15, 10.
 घणथणिय-घन+स्तना VIII, 9, 14.
 घणयाल-घन+काल IV, 2, 14.
 *घत्तिय-क्षित, 2, 13, 5. (Hem. IV, 143.)
 घर-गृह I, 7, 5; VIII, 2, 10. (H. M. घर)
 घरत्थ-गृहस्थ VIII, 8, 10.
 घरपंगण-गृह+प्राङ्गण V, 2, 1; IX, 20, 20.
 घरवय-गृह+व्रत I, 12, 3.
 घरसिरि-गृह+श्री I, 3, 13.
 घरिणी-गृहिणी II, 13, 2; III, 2, 15.
 *घल्ल-क्षिप् °हु VI, 13, 21. (Hem. IV, 334, 422. ex. M. घालणें)
 *घल्लिअ-क्षित V, 8, 2; VI, 3, 6.
 *घंघल-विघ्नकर, टि. IV, 1, 10 (Hem. IV, 422. See Notes)
 घाअ-घात I, 4, 6; I, 8, 6 (H. M. घाव)
 घाइअ-घातित III, 14, 12.
 घाय-घातय् °इ III, 15, 9.
 *घार-घृघ्न टि. IV, 10, 7. (चिह्ना घारी सउणी, Pai. 286. प्राकार acc. D. II, 108)
 घिअ-घृत IV, 9, 12. (H. घी)
 घिणि-घृणि IX, 17, 45. (H. घिन hatt; Hem. I, 128.)
 *घित्त-क्षिप्, °इ IX, 6, 5.
 *घित्त-गृहीत III, 6, 11. (See Notes).
 *घित्त-क्षित IV, 9, 12; VI, 7, 10; VII, 10, 8; VIII, 12, 16. (See Notes on III, 6, 11)
 *घिप्प-ग्रह्, °इ III, 3, 5.
 *घिच-क्षिप्, °इ III, 3, 1; VI, 10, 13; V, 8, 12. °सि, VIII, 1, 7.
 *घिवण-क्षेपण III, 17, 4.

- घुट्ट-घुप्+क्त VI, 13, 15.
 *घुम्म-घूर्ण, घुम्मि वि abs. V, 9, 13. (Hem. IV, 117; H. घूमना)
 *घुल घूर्ण, °इ, V, 1, 12 (Hem. IV, 117. M. घोलणें to shake or agitate briskly.)
 *घुलिअ, °य-घूर्णित I, 18, 9; II, 2, 7; III, 17, 3. IV, 10, 11; VI, 4, 9; VII, 7, 8, VIII, 6, 14.
 घुसिण-घुसण (sufficit) I, 9, 10 (Hem. I, 128.)
 *घोट्ट-पिक्, °इति V, 5, 5 (Hem. IV, 10. The sense of rubbing is better suited to the context, and this is the sense brought out by the gloss घसरडइ; H. घोट्टना to rub.)
 *घोल-घूर्ण, °इ III, 8, 10 (H. m. V, 117.)
 *घोलंत-घूर्ण+शतृ VII, 2, 7.
 *घोलिर-घूर्ण+इर (ताच्छील्ये) IV, 13, 11. (Var. IV, 24)
 घोस-घोष् °इ V, 10, 21.

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- चअ-त्यज् °एणिणु abs. IX, 19, 13; °ईऊण abs. IX, 17, 26; °यंत. IX, 16, 2. (Hem. IV, 86.)
 चउ-चतुर् III, 17, 10.
 चउक्क-चतुष्क IX, 21, 2. (H. चौक)
 चउगइ-चतुर्गति (देव, मनुष्य, नरक, तिर्यक्) II, 6, 18; IX, 11, 11.
 चउदह-चतुर्दश I, 1, 9; I, 12, 7. (H. चौदह)
 चउदिस-चतुर्दश I, 6, 11.
 चउपास-चतुःपार्श्व IV, 14, 14.
 चउरंग-चतुरंग VII, 10, 1; VII, 12, 5.
 चउरासम-चतुराश्रम I, 8, 3.

चउवण्ण-चतुर्वर्ण I, 7, 8.
 चउविह-चतुर्विध I, 12, 5; IX, 16, 2.
 चक-चक्र (+वाक) bird, VIII, 4, 2.
 चक-चक्र (wheel) VII, 1, 7.
 चकवइ-चक्रवर्तिन् IV, 4, 13.
 *चक्ख-आ+स्वाद्, °इ IV, 2, 19; °क्खिख्वि
 abs. IX, 2, 11 (Hem. IV, 258)
 *चड-आ+रुह्, चडंति I, 18, 3; चडु III, 9,
 14. (Hem. IV, 206; H. चटना; M.
 चढविणे).
 *चडाव-आ+रुह+णिच् °हि I, 4, 1.
 *चडिअ, °य-आरुढ III, 4, 3; V, 5, 13.
 चडुय-चाटु+क (चटुल) II, 11, 11 (Var.
 I, 10)
 चत्त-त्यक्त I, 4, 5; V, 11, 11; VI, 1,
 10; IX, 14, 1. (Hem. IV, 86.)
 चत्तय-त्यक्त+क IV, 3, 2.
 चत्तारि-चत्वारि I, 8, 3.
 *चप्प-आक्रम or पीड्; चप्पिवि III, 16, 2; VI,
 14, 5; °हि V, 2, 1. (Hem. IV, 395
 ex. M. चापणे, चोपणे)
 चमक-चमत्+क, °इ III, 13, 3.
 (H. चमकना or चौकना)
 चमकिय-चमत्कृत II, 6, 4.
 चमर-चामर I, 18, 3. (Hem I, 67; Var.
 I, 10.)
 चम्म-चर्म IV, 15, 6.
 चम्मट्टि-चर्म+अस्थि IV, 4, 10.
 चयारि-चत्वारि VI, 12, 6.
 चरीय-चर्या IX, 21, 24.
 चलचल-onomatop. IV, 15, 5; VII, 5,
 16. (H. चरचर)
 चलण-चरण I, 11, 5 (Hem. I, 254).
 चलवल-onomatop. IX, 18, 3.
 चल्ल-चल°इ III, 17, 14 (Hem.
 IX, 231.)
 चाल्लिअ-चलित I, 9, 9.

चव-कथ्, °वन्त I, 1, 6; °इ I, 16, 2;
 II, 1, 9; III, 7, 4; V, 12, 2; °विय
 VI, 1, 6. (Hem. IV, 2. It may be
 derived from वच् by वर्णविपर्यय).
 चवल-चपल IX, 11, 2.
 चवलत्तण-चपलत्व III, 3, 12.
 *चंग-चारु I, 15, 11; III, 7, 13; V,
 11, 7; VII, 8, 9; VIII, 13, 7.
 (D. III, 1; H. चंगा M. चांगला)
 चंडउत्त-चन्द्रगुप्त, पु. IX, 1, 8.
 चंडपजोअ-चण्डप्रयोत, पु. VII, 5, 21.
 चंडभुअ-चण्डभुज VI, 7, 6.
 चंद-चन्द्र III, 1, 9; V, 2, 10.
 चंदक-चन्द्र+अर्क I, 16, 5; VII, 7, 1.
 चंदप्पह-चन्द्रप्रभ (8th Tirthamkara)
 V, 11, 6.
 चंदप्पह-चन्द्रप्रभा, स्त्री. VIII, 12, 6.
 चंदमई-चन्द्रवती, स्त्री. IX, 1, 9.
 चंदलेह-चन्द्रलेखा, स्त्री. VIII, 12, 6.
 चंदा-चन्द्रा, स्त्री. VII, 15, 4.
 चंदाहा-चन्द्रा+आहा VII, 11, 2.
 चंदिणि-चन्द्रिणी, स्त्री. VIII, 12, 6.
 चंपयहुल्ल-चम्पक+फुल्ल (पुष्प) III, 4, 15,
 चाइ-त्यागिन् III, 12, 4. (See चअ)
 चाउत्थ-चतुर्थ IX, 20, 3. (H. चौथ)
 चामरोह-चामर+ओष II, 11, 2; VII, 5, 5.
 चामीयर-चामीकर VII, 11, 12; IX, 22, 6.
 चाय, °अ-त्याग I, 4, 6; III, 12, 4; IV,
 12, 3; VIII, 5, 6. (see चअ).
 चारत्त-चारुत्व I, 17, 4.
 चारित्तण-चारिन्+त्त्व (विचरण) III, 3, 12,
 चारित्तगुत्ति-चारिन्नगुति, स्त्री, VIII, 12, 8.
 चाव-चाप VII, 12, 8.
 चिक्कम-चंक्रन् °इ I, 10, 13.
 चिक्कार-चोत्कार VII, 1, 7.
 चिण-चि °इ I, 10, 6. (Hem. IV, 241.
 H. चुन्ना)

चित्त-चित्र III, 1, 11; IX, 21, 34.

चित्तयार-चित्रकार VIII, 5, 10.

चिरु-चिरम् III, 13, 13.

चिलाअ-किरात V, 12, 2; VI, 11, 1.
(Hem. 1, 183.)

चिल्लणदेवि-चेलनादेवी, स्त्री, I, 7, 9.

चिहुर-चिकुर (केश) I, 11, 3; VI, 6, 5.
(Hem. I, 186.)

चिध-चिन्ह (ध्वज) I, 7, 8; VI, 4, 10.
(Hem. II, 50)

चिय-चैव VI, 15, 1.

*चुक-अंश+क्त V, 9, 10.
(Hem. IV, 177. H. M. चूकना)

चुणिन्न-चूर्ण (lime) VIII, 2, 6.
(Hem. II, 34, इष्टा-चुण्णं; H. चूना.
शीतज्वर, टि.)

चुण्ण-चूर्ण IV, 10, 11.

चुय, °अ-च्युत I, 14, 1; V, 10, 21; VI,
12, 2; VII, 14, 1.

चुचु-चञ्चु II, 11, 12.

*चुंभल-शेखर IV, 10, 7. (D. III, 16;
Pai. 349).

चूर-चूर्ण, °इ. III, 15, 10; °रिषि abs. IV,
15, 2; (M. चुरणें).

चूरिय-चूर्णित IV, 10, 11; VII, 7, 2.

चेद्दा-चेष्टा IX, 17, 19.

चेय-चैव VII, 14, 8.

चोइय-चोदित V, 4, 21; VII, 5, 7.

*चोअ-आश्चर्य II, 2, 1; III, 15, 7; IV,
12, 9; V, 10, 18; VIII, 4, 6; (D.
III, 14; H. चौज).

*चोअ-आश्चर्य + उत्कोपन (जनक) IV,
12, 16.

चोत्थी-चतुर्थी IX, 20, 4; (H. चौथी).

चोयमान-चोदयन् IV, 12, 11.

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छ-षह I, 12, 5; IX, 12, 8. (H. छह).

छइअ-छादित V, 2, 16.

छउमत्थ-छद्मस्थ VIII, 8, 10. (see
notes).

*छअ-राज् °इ. IX, 14, 2. (Hem. IV,
100. old H. छाजना).

छड-छटा I, 7, 6; III, 6, 8.

*छहुंत-मुञ्चन् IX, 12, 2; (Hem. IV,
91. H. छांडना or छोडना).

छण-क्षण (पूर्णिमा) I, 3, 7; I, 4, 7. (Hem.
II, 20).

छत्त-छत्र I, 16, 9; III, 2, 1; VII, 7, 4.

छप्पय-पद्पद (भ्रमर) VIII, 1, 9. (Hem.
II, 77).

छल्लि-तत्स. त्वचा, टि. III, 8, 10. (D. III,
24; Pai 340. H. छाल, here scum of
water).

छव्वग्ग-षह् + वर्ग I, 8, 5.

*छांडिआ-मुक्त IV, 8, 2. (see छहुंत).

छाइअ-छाद् (कर्मणि) °इ. III, 12, 9.

छाइय-छादित VIII, 4, 4.

छिअ-छिद् (कर्मणि) °इ. VII, 2, 12; IX,
14, 2.

छिअंत-छियमान VIII, 15, 11.

*छित्त-स्पृष्ट III, 7, 6; V, 10, 15. (see
छिव).

छिण्ण-छिन्न (पृथक्) III, 15, 6.

*छिप्प-स्पृश् °इ. V, 9, 7. (Hem. IV,
257).

*छिव-स्पृश् °इ. I, 7, 5; °सि. VIII, 1, 7.
(Hem. IV, 182; H. छीना or छूना).

*छुहु-यदि III, 9, 11; V, 6, 7. (Hem.
IV, 385, etc. ex).

*छुह-क्षिप्त IV, 7, 15; IX, 21, 5. (छुह +
क्त Hem. IV, 143).

छुरियायड्डण-क्षुरिका + कर्षण V, 4, 14.
 छुह, °हा-सुधा. VI, 15, 10; VIII, 11, 12.
 (Hem. I, 265).
 *छुह-क्षिप् (sense नी) °हेवि IX, 21, 2.
 (Hem. IV, 143).
 छेअ, °य-छेद III, 10, 9; IX, 20, 13.
 छेज्ज-छेद्य III, 1, 8.

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°जअ-जय III, 2, 8.
 जअ-जगत IX, 8, 8.
 जइ-यदि VIII, 13, 3.
 जइ-यति, °वर II, 7, 10.
 जइयहुं-यदा III, 15, 7; VI, 7, 3.
 जइवि-यद्यपि IV, 7, 10.
 जक्खकइम-यक्षकर्म IX, 18, 13. (See Notes).
 जक्खिणी-यक्षिणी I, 13, 8; VII, 10, 10.
 जगजत्त-जगद् + यात्रा IX, 6, 11.
 *जगडंत-भञ्जन्, टि. III, 15, 12. (जअड for त्वर् Hem. IV, 170. जगडिओ विद्रावितः D. III, 44; H.G. झगडा, °डो quarrel).
 जज्जाहि-Intensive. of या. VI, 12, 11.
 जडिअ, °य-जटित I, 13, 10; IX, 4, 7.
 जणत्ति-जन + आर्ति VI, 8, 2.
 जणपउर-जन + प्रवर III, 15, 13.
 जणवय-जनपद I, 11, 3; I, 13, 4.
 जणंति-जनयन्ति VIII, 1, 11.
 जणिय-जनित I, 15, 10.
 जणेरी-जनयित्री V, 8, 15.
 जणेसइ-जनिष्यति VII, 3, 9.
 जण्ण-यज्ञ IX, 9, 7; (Var. III, 44).
 जण्हुय-जानु + क I, 17, 7. (Pai. 859).
 जत्ताए-यान्ती + त्. II, 2, 15.
 जम-यम I, 11, 8; V, 3, 4; VI, 6, 19.
 जय-पु. VII, 8, 2.

जयमइ-जयवती, स्त्री, IV, 1, 17; IV, 6, 3.
 VIII, 2, 2.
 जयलच्छि-°लक्ष्मी, स्त्री, VIII, 12, 7.
 जयवम्म-जयवर्मन् IV, 1, 7; VIII, 1, 1.
 जयविजइ-जगद्+विजयिन् VI, 17, 1.
 जयसिरीह-जयश्री+ईश IV, 1, 11.
 जयसेन-पु. VIII, 4, 7.
 जयंधर-पु. I, 14, 4; V, 6, 4; IX 22, 3;
 IX, 24, 2.
 जर-ज्वर III, 16, 5.
 जरुल्ल-ज्वर+उल्ल (स्वार्थे) V, 8, 9.
 जलजंत-जल+यंत्र III, 8, 11.
 जलण-ज्वलन I, 11, 5; VII, 13, 9; VIII,
 15, 2.
 जलद्-जल+आर्द्र III, 6, 11.
 जलंती ज्वलन्ती (अटवीनाम) VII, 1, 10.
 जालिय-ज्वलित VII, 7, 10.
 जलोल्ल-जल+आर्द्र III, 8, 9. (Hem. I, 82).
 जलोह-जल+ओघ II, 8, 6.
 जवखेत्त-यव+क्षेत्र III, 14, 5.
 जवणालत्त-यवनाल+त्व IX, 7, 1.
 जविअ-जपित VI, 2, 4.
 जस-यशस् I, 2, 10.
 जसकित्ति-यशः+कीर्ति IX. 2, 10.
 जसघंट-यशः+घण्टा III, 12, 4.
 *जसणिउरंघ-यशः+निकुरम्ब (समूह) V, 11, 6.
 (Pai. 18 निउरंघ)
 जसभायण-यशः+भाजन VII, 8, 7.
 जसरासि-यशः+राशि VII, 9, 8.
 जसवंत-यशस्विन् IX, 2, 10.
 जसालअ-यशः+आलय II, 8, 13.
 जहाजाय-यथाजात (दिग्म्वर) II, 3, 8.
 जहिं-यस्मिन् (यत्र) I, 13, 6, (H. जहां).
 *जंगल-तत्त्व. मांस IX, 9, 5. (जंगल-पद्विद्या-
 हुरा D. III. 41; Pai. 335.)
 °जंत-यंत्र III, 8, 11.
 जंत-या+घन्तु I, 9, 11; II. 2, 10; VII, 3, 11.

जंप-जल्प (कथ्) °इ V, 9, 9 (Hem. IV, 2).

जंपणिया-जल्पिका VI, 6, 6.

*जंपाण-यानविशेष I, 16, 9; IV, 10, 10.

(जस; भविस.)

जंपिय-जल्पित II, 5, 1.

जंपुदीअ-जम्बूद्वीप I, 6, 1.

जा-या (to go); °इ I, 10, 1; III, 11, 9; IV, 3, 7; °मि V, 2, 5; °हि I, 15, 13; °इवि VI, 4, 8; °एप्पिणु I, 9, 3; I, 16, 3; °एसहि V, 2, 7. °एवअ (°तव्य) VII, 4, 10.

जाअ-जात IV, 5, 8.

जाइ-जाति III, 6, 4; IV, 5, 6; IX, 12, 6.

जाइ-जाति (पुष्पविशेष) I, 10, 1.

जाए-यया IV, 5, 8.

जाण-यान I, 15, 6; VI, 10, 1.

जाणअ; °य-ज्ञायक III, 4, 6; III, 5, 15.

जाण-ज्ञा (to know; Hem. IV, 7) °सु IV, 3, 1; °हि III, 13, 8; IV, 3, 15; °णिज्जइ III, 3, 7.

जाणिय-ज्ञेति II, 6, 1; IV, 5, 6; V, 7, 4; VI, 8, 11.

जाम-यावत् I, 3, 12; IX, 17, 18.

जामाय-जामात् V, 8, 11.

जाय-जात VI, 3, 1.

जायव-यादव IX, 22, 5.

जायवेअ-जातवेदस् (आग्नि) I, 16, 7.

जालवक्ख-जाल+पक्ष IX, 17, 21.

जालंघर-दे V, 7, 6.

जाला-ज्वाला VII, 13, 9.

जि-(पादपूरणार्थमव्ययम्) I, 5, 2.

जिगिजिगि°-onomatop. II, 2, 3.

जिण-जि (Hem. IV, 241) °मि III, 15, 1; °णति I, 4, 2; °सु III, 3, 14; °हुं I, 17, 5. °णेज्जसु IV, 9, 4; °णेप्पिणु V, 8, 2.

जिप्पति pass. III, 2, 5.

जिणतअ-जिन+तप्स् VI, 5, 1.

जिणतत्त-जिन+तत्त्व IX, 21, 43.

जिणहर-जिन+ग्रह II, 7, 9; VIII, 11, 3.

जिण्ण-जीर्ण III, 11, 11.

जित्त-जित III, 9, 1; III, 17, 16; VI, 17, 8.

जित्तवेरि-जित+वैरिन् I, 9, 4.

जिप्प-जि (कर्मणि) °प्पति III, 2, 5.

जिय-जित II, 5, 14.

जिय-जीव्. °इ III, 7, 6.

जियसत्तु-जितशत्रु, पु. VI, 2, 3; VI, 7, 7.

जिह-यथा I, 10, 7; II, 4, 9; VII, 12, 8.

जीया-जीवा II, 9, 8.

जीयासा-जीव+आशा III, 6, 13.

जीवंति-जीव+शत् (स्त्रियाम्) II, 13, 4.

जीह, °हा-जिहा I, 13, 2; III, 4, 10 (H. जभि)

जीहालेपड-जिहा+लम्पट, IX, 8, 7.

जुज्ज-युज् (कर्मणि) °इ, III, 2, 13.

जुज्झ-युध्, °इ, VII, 5, 22. °ज्झति, V, 5, 6, °ज्झणं, VI, 13, 12; °ज्झवि, III, 17, 13; V, 4, 15; °ज्झज्जइ, VIII, 13, 11.

जुत्त-युक्त, III, 12, 3, IX, 17, 28.

जुत्ताजुत्त-युक्त+अयुक्त, III, 7, 14.

जुत्तायार-युक्त+आचार, III, 4, 4; IX, 25, 16.

जुत्ति-युक्ति, I, 15, 3; III, 1, 14, VIII, 2, 7.

जुय-युग III, 10, 10.

जुयराअ-युवराज, V, 9, 12.

जुयल-युगल, I, 2, 10; I, 9, 11.

जुयलुल्ल-युगल+उल्ल (स्वार्थे) III, 9, 3.

जुवइ-युवति, III, 11, 4.

जुवईस-युवति+ईस, V, 11, 13.

जुवाण-युवन् IV, 6, 15; VIII, 6, 4.

(H. जवान)

जुव्वण-यौवन, VII, 15, 6.

जुहिट्टिल-युधिष्ठिर, पु. I, 4, 5. (Hem. I,

96, 107. Var. I, 22; II, 30. where we have ज° instead of जु°)

जूअ-शूत, III, 13, 8.

जूयारत्तण-शूत+आरक्तत्व, III, 3, 16.

*जूर-खिद् or कुध् °इ, III, 9, 12; VI, 14, 6. (Hem. IV, 132; 135; prob from ज्वर.)

जूरण-खेदन, (ज्वरण), IV, 10, 14.

जूवार-शूतकार, III, 13, 4.

जूहिय-यूथिका, (a kind of jasmine) VIII, 1, 14. (H. जुही or जूही; M. जुई, पांढरी, पिवळी.)

जेत्तहे-यत्र, V, 2, 2.

जेहअ-यादश, III, 11, 12; IV, 11, 10; VII, 1, 11. (Hem. VI, 402.)

जो-यः I, 4, 11; I, 14, 6; जेण I, 8, 1, जें I, 16, 1.

जोइ-योगिन्, I, 4, 9, VI, 8, 8.

जोइज्ज-दश (कर्मणि) °इ, III, 7, 8, (See जोय.)

जोइणि-योगिनी, VI, 5, 7.

*जोइय-दष्ट, I, 14, 11; VI, 16, 1.

जोइस-ज्योतिष्, III, 1, 5.

जोग्ग-योग्य, I, 15, 11; III, 2, 15.

जोणहा-ज्योत्स्ना, IX, 2, 6.

जोत्तिऊण-योजयित्वा, VI, 13, 11. (H. जोतना, to yoke.)

*जोय-दश, °इ, I, 7, 1. III, 8, 6, °हुं. V, 1, 5, जोइवि, I, 15, 11; जोएवि, II, 6, 2; जोएवउ V, 2, 6; Hem. IV, 356, ex. G जोवुं, to see.)

जोय-योग, IX, 4, 8.

जोव-(See जोय) °हि, III, 8, 18.

जोव्वण-यौवन II, 4, 5.

जोह-योध, VII, 5, 5; VIII, 9, 7.

झ

झण+झण-onomatop. I, 13, 5.

झत्ति-झटिति, I, 16, 2; II, 12, 11.

झरंत-धरत् IV, 15, 5, (Hem. IV, 173.)

झलझल-onomatop. VII, 5, 16.

झल्लरि-वायविशेष, VII, 1, 5. (H. झल्लर)

झस-झष, (कटारी टि.) V, 4, 3, VI, 14, 1.

झसकेउ-झषकेतु, (नागकु. नाम) III, 15, 6; VI, 8, 4.

झसविंध-झषचिन्ह (नागकु. नाम) VI, 10, 7.

झंकार-onomatop. VII, 1, 8; VII, 6, 6.

*झंखिअ-विलपित, IX, 11, 2. (Hem. IV, 148.)

झाइअ, °य-ध्यात, I, 10, 10; VI, 2, 8. (Hem. IV, 6.)

झाइय-ध्यायक, IV, 2, 15.

झाण-ध्यान, VI, 5, 5.

झाणग्गि-ध्यान+अग्नि, IX, 20, 10.

झिज्जइ-क्षीयते, V, 1, 11; V, 7, 9. (Hem. II, 3.)

झीण-क्षीण, IV, 7, 8. (Hem. I, 3.)

झुट्ट-अलीक, VI, 13, 15, (D. III, 58. H. झुठ false,)

झुणि-ध्वनि, II, 7, 1; VI, 15, 3; (Hem. I, 52.)

*झूरवइ-खियते, V, 8, 10. (स्य. acc. Hem. IV, 73. H. झुरना.)

ट

टक्कर-आघात (टंकार) VI, 14, 3. (H. टक्कर or टकोर conflict)

टणटण-onomatop. VI, 15, 10.

टलटल-onomatop. VII, 5, 15.

टंकार-onomatop. VII, 1, 8 (see टक्कर)

*टिटि-शूतत्पान III, 12, 4. (D. IV, 3. टेट्टा)

ठ

ठव-स्थापय्, ठवेष्णिणु VII, 15, 2; ठवेवि IX, 21,2. (M. ठवेणें to put)
 ठवेय, °अ-स्थापित I, 18, 2; III, 12, 9; V, 1,14; VI, 7, 11.
 *ठवल-वस्तु उडितम्, टि. (a stake at dice)
 III, 12, 9.
 ठा-स्था, °इ VIII, 2, 11 (Hem. IV, 16.)
 ठाण-स्थान I,12, 11; I,17,9; VII,10, 7.
 ठिय-स्थित IX, 2, 7.

ड

डज्झ-दह् °इ III, 15,5.(Hem IV, 246.)
 डज्झ-दग्ध II, 4, 2; IV, 5, 12; VII,2,4.
 डसिय-दष्ट VIII, 3, 14. (Hem. I, 218)
 डसियाहर-दष्ट+अधर II, 10, 11; IV,8,12.
 डह-दह्, °हि IV, 8,2; °हंति VIII, 1, 10.
 (Hem. IV, 208)
 डंभणिया-दम्भनिका (विद्यानाम) VI, 6, 18.
 डाइणि-डाकिनी IV, 15, 8.
 *डाल-शाखा I, 8, 11 (Hem. IV,445 ex.
 H. डाल; old M. डाल)
 डह-दाह VIII, 8, 2.
 डिंभय-डिम्भ+क VII, 10, 10.
 *डेविय-प्रीणित, टि. VII, 7, 5.
 *डोर-सूत्र III, 12, 7; IX,18,15. (H. डोर
 thread, lace or card).
 डोल्ल-दोलाय्, °इ VII, 1,6. (Hem. I,217.
 H. डोलना to shake).

ढ

ढक्क-ढक्का (वाद्यविशेष) VIII, 6, 13.
 *ढल-हाने (देशी), °इ II, 4, 10 (H. ढलना to
 wane)

*ढंक-आच्छादने (देशी) °किवि IV, 13, 1,
 °किज्झ IX, 5, 1. (H. ढांकना to cover)
 *ढंकिय, °अ-आच्छादित V, 10, 19; VI, 4,
 10; VI, 14, 2.
 *ढंढर-पिशाच VI, 7, 10. (D. IV, 16).
 *ढाल-क्षेपणे (देशी) °हि III, 13, 10. (H.
 पांसा ढालना to throw the dice)
 डुक-डौक्, °इ II, 4, 6. डुक, डोइय p. p.
 III, 6, 11; IV, 8, 4; IV, 13, 8; डुकंत
 pre. par. III, 8, 11.
 डोय-डौक्, °इ III, 8, 6; V, 8, 15; डोइय;
 °अ, p. p. I, 14, 11; II, 14, 5; III,
 6, 6; IV, 2, 17; VI, 7, 7. डोइवि, abs.
 IV, 6, 1; डोएष्णिणु I, 17, 1.

ण

ण-न I, 4, 2.
 णउ-न तु I, 4, 2.
 *णक्क-नासिका IX,9,1.(D. IV,46 H. M.
 नाक)
 णक्खत्त-नक्षत्र III, 12, 6.
 णग्गोग्ग-नग्ग+उग्र I, 9, 7-
 णग्गोह-न्यग्गोध I, 13,7; VI, 8,1;VII,2,8.
 णच्च-चत, °इ I, 7,1(Hem. IV, 225. H.
 नाचना to dance)
 णच्चविय-नर्तयित V, 12, 12.
 णच्चिअ-नर्तित II, 9, 9.
 णज्ज-ज्ञा (कर्मणि) °इ IX, 14, 8; (Hem.
 IV, 252).
 णट्ट-नाट्य VI, 9, 6.
 णट्टु-नष्ट III, 14, 4.
 णट्टमअ-नाशित VI, 7, 10.
 णट्टासणिल्ल-नष्ट + आसन + इल्ल (मत्वर्थे) IV,
 13, 5.
 *णडिअ, °य-वञ्चित II, 12, 11; V, 5, 16;
 IX, 7, 5. (D. IV, 18).

- णण-पु. I, 2, 2.
 णण-न + अन्य VIII, 5, 6.
 णत्ताह-नक्त + अहन् V, 10, 19.
 णस्थि-न + अस्ति I, 13, 6.
 णद्-नाद VII, 12, 2.
 णम-नम्, °ह; III, 1, 1.
 णमि-नमि (21st. Tirthamkara) °णह,
 °नाथ VI, 1, 11; VI, 2, 4.
 णय-न्त I, 11, 3.
 णयर-नगर IV, 6, 5.
 णयंधर-नयंधर, पु IV, 15, 11; IX, 22, 1.
 णर-नर (अर्जुन) III, 14, 12; III, 14, 4.
 णर-नर I, 9, 11; III, 14, 4.
 णरय-नरक I, 11, 6.
 णरवद्-नरपति IX, 2, 9.
 णरंग-नर+अंग VIII, 10, 4.
 णरिंदूसीह-नरेन्द्र+सिंह I, 13, 2.
 णरोह-नर+ओघ VIII, 16, 3.
 णवरंग-नवरंगा, स्त्री VIII, 12, 7.
 णव-नम्, णविवि abs, I, 8, 12.
 णिह-नव+मेघ IX, 22, 7.
 णिवर-अनन्तर, र्थे अव्ययम् IV, 12, 1; IV, 13,
 7; V, 8, 7; IX, 19, 5; IX, 20, 1.
 (Hem. II, 187, 188.)
 णवळ-नव+ळ (स्वार्थे) IV, 13, 5. (Hem.
 II, 165. M. J. नवळ H. नवेल)
 णविय-नमित I, 16, 7; IX, 2, 2; IX, 4, 1.
 णह-नख I, 11, 3; I, 17, 4; II, 7, 5. III,
 8, 9; IX, 20, 13.
 णह-नभस् I, 3, 3; VI, 14, 2.
 णहयर-नभधर I, 17, 3; III, 17, 3; VII,
 11, 15.
 णहयल-नख+तल I, 17, 3; IX, 13, 6.
 णहर-नखर VI, 6, 5.
 णहवण-नख+वण III, 11, 4.
 णहसिरि-नभः+श्री I, 10, 5..
 णं-ननु I, 7, 6. (Hem. IX, 283)
 णंदवद्-नन्दवती, स्त्री V, 7, 8.
 णंदि-नन्दिन्, पु. V, 7, 8.
 णंदेणि-नन्दिनी, स्त्री, VII; 13, 5.
 णाद्-इव, III, 12, 6; IV, 1, 13. (Hem.
 IV, 444) H. नाई.
 णाईणि-नागिनी II, 14, 7.
 णाईणि-नागिनी, स्त्री, VIII, 12, 4.
 णाईल्ल-पु. I, 3, 12; I, 5, 1.
 णाईदं-नागेन्द्र II, 11, 1.
 णाउ-नाम I, 4, 12.
 णाउ-नागम् IV, 13, 6.
 णाडय-नाटक II, 9, 5.
 णाण-ज्ञान I, 12, 10; VII, 10, 6.
 णाणतेअ-ज्ञान+तेजस् I, 9, 3.
 णाणंकुसिअ-ज्ञान+अंकुशित VI, 5, 3.
 णाणाहिणाण-नाना+ अभिज्ञान II, 11, 2.
 णाणी-ज्ञानी II, 3, 13.
 णाय-न्याय IX, 2, 9.
 णाय-नाद IX, 18, 4.
 णाय, ° अ-नाग III, 5, 3; IV, 13, 6.
 णायअ-ज्ञायक IV, 2, 11; IX, 18, 16.
 णायअ-न+आगत II, 6, 11.
 णायकुमार-पु. the hero II, 14, 1. etc.
 णायणयाणय-नामैः नता आजा एपां ते VIII
 14, 12.
 णायणणद्-न+आकर्णयति IV, 8, 3.
 णायदत्त-नागदत्त, पु. IX, 15, 6.
 णायर नागर I, 9, 11.
 णायवसु नागवसु, स्त्री, IX, 15, 8.
 णायसिरि- नागश्री, स्त्री, VII, 11, 9.
 णारय-नारक I, 12, 10; VI, 4, 14.
 णारायण-नारायण VII, 8, 7.
 णावद्-इव I, 7, 6; I, 17, 11; V, 7, 8
 V, 9, 12; VII, 1, 12 (Hem. IV
 444)
 णावद्-न+आवाति II, 5, 14.
 णाविज्ज-नम् (कर्मणि) इ. VIII, 10, 7.

- णास-नश्, °इ II, 4, 5; °उ III, 10, 7.
 णासिज्जइ-नाशयेत् III, 3, 10.
 णासिया-नासिका VII, 13, 3.
 णाह-नाथ I, 12, 1; I, 18, 1; VIII, 13, 6. (M. नाहो)
 णाहि-नाभि I, 17, 10; III, 10, 12.
 णिणा-ठणा (3rd of न) VI, 13, 4.
 णिउणमइ-निपुणमति VI, 1, 11.
 णिउत्त-नियुक्त IX, 15, 10; IX, 18, 9.
 णिउच्च-निर् + उद्भूत III, 14, 6 (see उच्च)
 णिउत्तं निकुरम्ब (समूह) V, 11, 6 (Pa. 18, निउत्तं).
 णिउंज-नि+युञ्, °जिवि, abs. VI, 1, 1; IX, 13, 8.
 णिऊणं-निपुणम् or दृष्टा abs. of निअ, IX, 17, 7. (Hem IV, 181.)
 णिकेअ-निकेत I, 2, 6; I, 16, 7.
 णिकल-निकल IX, 6, 4; IX, 13, 11.
 णिग्गइ-निर्गच्छति VI, 14, 4.
 णिग्गय-निर्गत I, 12, 2; II, 6, 5; III, 9, 2; VII, 6, 13.
 णिग्गह-निग्रह III, 3, 9; IV, 2, 8; IX, 9, 2.
 णिग्गंथ-निर्ग्रथ VI, 15, 3; IX, 2, 4.
 णिग्घंट-निघण्टु III, 1, 5.
 णिच्च-नित्य I, 10, 2; III I, 4; V, 10, 21; VIII, 11, 11.
 णिच्चल-निश्चल IX, 6, 10.
 णिच्चिदणील-नित्य+इन्द्रनील° I, 14, 3.
 णिच्चेलत्तण-निश्चलत्व IX, 25, 1.
 णिज्जमि-निर्यामि VIII, 3, 3.
 णिज्जरा-निर्जरा (tech. term of Jain philosophy, see Notes) I, 12, 9.
 णिज्जिअ, °य-निर्जित I, 17, 14; V, 2, 10.
 णिज्जर-निर्+झर् II, 2, 5, (क्षि acc. Hem. IV, 20; also see Hem I, 98.)
 णिट्ट-निष्ठित (समाप्त) V, 6, 7.
 णिट्टिय-निष्ठित (समाप्त) I, 5, 10.
 णिट्टुर-निष्ठुर III, 14, 2; V, 4, 1; VII, 2, 10.
 णिट्टुहण-निर्देहन VIII, 10, 12.
 णिणाय-निनाद VI, 3, 3; IX, 18, 4.
 णिणणट्ट-निर्नेष्ट VI, 9, 8.
 णिणणेह-निर्+लेह II, 4, 9.
 णित्तम-निस्तमस् I, 13, 1.
 णिह-निद्रा I, 11, 10.
 णिहलिय-निर्दलित VII, 7, 9.
 णिहारणिआ-निर्दारनिका (विद्यानाम) VI, 6, 14.
 णिहिट्ट-निर्दिष्ट IX, 5, 2.
 णिहैव-निर्देव II, 14, 10.
 णिद्ध-लिग्ध I, 18, 6; II, 11, 8; III, 4, 11.
 णिद्धम्म-निर्+धर्म III, 2, 13.
 णिप्पह-निष्प्रभ VI, 14, 11.
 णिप्फंद-निस्फन्द III, 17, 14.
 णिच्चमय-निर्भय VI, 4, 5.
 णिदिभच्च-निर्भूत V, 4, 15.
 निदिभण्ण-निर्भिन्न VII, 13, 4.
 णिच्चभूसण-निर्भूषण III, 11, 11.
 णिमिसद्ध-निमेष+अर्थ IX, 19, 8.
 णिमीलियच्छि-निर्मीलित+अक्षिन् II, 5, 11.
 णिम्मच्छर-निर्+मत्सर VI, 2, 7.
 णिम्मल-निर्मल I, 3, 11.
 णिम्महिय-निर्+मथित IV, 4, 7.
 णिय, °अ-दृश्, °इ, °यति II, 1, 6 (Hem. IV, 181).
 णिय-निज I, 8, 1.
 णिय-नीत I, 17, 2.
 णियइ-नियति; (भवितव्यम्, टि.) VII, 3, 4.
 णियच्छ-निर्+ईक्ष, °च्छिय abs VI, 2, 11 (दृश् Hem. IV, 181.)
 णियच्छिअ-नियमित V, 7, 5.

- णियच्छय-निरीक्षित VI, 1, 4.
 णियड-निकट VIII, 11, 12.
 णियड्डिय-निकर्षित IV, 9, 14.
 णियणियय-निज+निज+क III, 13, 1.
 णियत्त-निवृत्त IX, 19, 12.
 णियत्तइ-निवर्तते (पश्चाद् चलति, टि.) VII, 3, 4.
 णियत्तण-निजत्व (स्वामित्व) VII, 6, 7.
 णियत्तण-निवर्तन VII, 6, 7.
 णियमंत-नियच्छत I, 8, 5.
 णियमोवास-नियम+उपवास 1X, 19, 10.
 णियय-निज+क I, 4, 1.
 णियर-निकर (समूह) I, 9, 11; I, 15, 8.
 णियवइ-निज+पति I, 3, 7; V, 4, 2.
 णियंव-नितम्ब I, 8, 13.
 णियंसण-निवसन III, 11, 11.
 णियासम-निज+आश्रम IX, 21, 17.
 णिरत्थ-निर्+अर्थ II, 10, 5.
 णिरुवज्ज-निर्+अवय VIII, 9, 13.
 णिरुह-निर्+अघ IV, 1, 14.
 * णिरारिउ-नितराम् VII, 2, 6; IX, 2, 12.
 * णिरिक-चौर, टि. VII, 7, 3. (णिरिक-नत
 D. IV, 30.)
 णिरिक्ख-निर्+ईक्ष; °हि, III, 7, 12.
 णिरिक्खिय-निरीक्षित II, 9, 1; III, 1, 4.
 णिरु-नितराम् निश्चयं वा 1, 1, 8; I, 15, 11.
 M. निर्हा)
 णिरुज्झ-नि+रुध् (कर्मणि); °इ I, 13, 6.
 णिरुत्तउ-निश्चितम् (अव्यय) II, 13, 11;
 III, 7, 6, (D, IV, 30)
 णिरुवम-निरुपम I, 15, 11.
 णिरोह-निरोध IX, 24, 14.
 णिरोहिय-निरोधित VI, 5, 4.
 णिल्लुक-निर्+लुञ्जित IV, 4, 10.
 * णिल्लुद्ध-निर्+लुब्ध IV, 3, 12.
 * णिल्लुहण-निर्+भार्जन IX, 25, 10. (Hem.
 IV, 105.

- * णिल्लुर-छिद् (prob निर्+लु), °रिवि abs.
 IX, 24, 3. (Hem. IV, 124)
 * णिल्लुरिय-छिन्न VII, 13, 8.
 णिव-रूप I, 9, 1.
 णिवइ-रूपति I, 11, 2,
 णिवचंपय-रूप+चंपक I, 10, 2.
 णिवजस-रूप+यशस् VII, 9, 5.
 णिवड-नि+पत्, °डंति, IX, 18, 18 ° डेसइ,
 II, 8, 3; °डेसहि V, 2, 8.
 णिवडण-निपतन II, 8, 12.
 णिवडिअ-निपातित III, 9, 3; VII, 7, 4.
 णिवस्थाण-रूप+आस्थान VI, 13, 3.
 णिवसंत-नि+वसत् I, 2, 2.
 णिवा-निपा (कुंभ, घट, टि.) VII, 10, 1.
 णिवाय-निपात IV, 9, 13.
 णिवाण-निर्वाण (विश्राम) VII, 10, 10.
 णिविट्ठ-निविष्ट VIII, 2, 8.
 णिवित्ति-निर्वृत्ति III, 10, 2.
 णिव्वट्टिय-निर्वर्तित III, 16, 7,
 णिव्वत्तिय-निर्वर्तित V, 2, 3,
 णिव्वहंत-निर्+वहत् VI, 13, 16.
 णिव्वाहण-निर्+वाहन IX, 22, 12.
 णिव्वित्ति-निर्वृत्ति IX, 2, 7.
 णिव्वियड-निर्+विकट (विकार) IV, 4, 9. (रस-
 रहित, टि.)
 णिव्वुइ-निर्वृत्ति (7 th) VI, 5, 11.
 णिव्वुइ-निर्वृत्ति VIII, 10, 7.
 णिव्वुदमाण-निर्+वि+ऊढ+मान IV, 7, 7.
 णिव्वेय-निर्वेग IX, 24, 1.
 णिसण्णिय-निषण्णा II, 5, 7.
 णिसा-निशा IX, 17, 30.
 णिसायर-निशावर IX, 2, 10.
 णिसीह-रु+सिंह III, 3, 13.
 णिसुण-नि + श्रु, °णि I, 5, 6. °णिवि I, 9, 1
 °णंत V, 11, 15.
 णिसुय-नि+श्रुत I, 12, 2.

णिसुंभ-नि+शृम्भ्, °इवि V, 2, 14.
 णिसुंभ-नि+शृम्भ् (कर्तरि) निपूदन IV, 14, 11.
 णिसुंभिअ-निशृम्भित VII, 8, 9. (विश्वस्त, टि.)
 णिसेज्जा-निः+शय्या (पद्मासन. टि.) IX, 25, 1.
 णिसेणी-निः+श्रेणी 2, 3, 10 (H. नसेनी ladder)
 णिहय-निहत I, 11, 3.
 णिहसण-निघर्षण VII, 7, 10; IX, 25, 9.
 °णिहाअ-निघात I, 17, 3.
 णिहाल-नि+भाल्, °इ, III, 8, 10; °मि IV, 12, 7 °लिवि V, 12, 9. (H. निहारना M. निहाळणें to see attentively J. निहाळवुं.)
 णिहालण-निभालन III, 2, 15.
 णिहालिय-नि+भालित I, 8, 2; I, 13, 8.
 णिहालिर-निभाल+इर (ताच्छीत्ये) II, 5, 10.
 णिहि-निधि I, 11, 9; VI, 7, 7.
 णिहिअ, °य-निहित I, 1, 11; II, 10, 4, VII, 4, 5.
 णिहित्त-निहित IX, 9, 11.
 णिहिप्प-नि+धा+णिच् (कर्मणि) III, 3, 5.
 णिहीण-निहीन IV, 8, 2.
 *णिहिलण-निलय (गृह) I, 1, 4, (Hem. II, 174.)
 णीणिय-निर्+नीत VII, 3, 11.
 णीय-नीत VII, 7, 7.
 णीरुअ-नीरुज V, 1, 3.
 णीलालय-नील+अलक V, 1, 9.
 णीलुप्पल-नील+उत्पल II, 5, 13.
 *णीवइ-शांतलं भवति I, 14, 1.
 (M. निवणें to cool).
 णीवंगइ-रुपाग्रे, नीचाङ्गैः वा, टि. III, 14, 11.
 णीसाणिय-निः+स्वनित VI, 1, 8.
 णीसरिअ-निः+सृत I, 10, 12; III, 9, 18.
 णीससइ-निः+शसिति II, 10, 8.
 णीससंती-निः+शसत (श्रियां) II, 2, 6.
 णीसारिय-निः+सारित VIII, 10, 6.
 णीसास-निः+शास I, 10, 13.
 णीसेस-निः+शेष I, 1, 6; III, 1, 6.

णीहार-नीहार (हिम) I, 16, 10.
 णेउर-नूपुर I, 17, 6. (Hem. I, 123; Var. I, 26).
 णेत्त-नेत्र (वज्र) IX, 21, 33.
 णेत्थ-नेपथ्य (आभरण, टि.) IX, 18, 12.
 compare णेसण-निवसन; भविस. IV, 8, 10.
 णेत्थंग-नेपथ्य+अंग IX, 20, 6.
 णेह-लेह I, 6, 7; VI, 9, 5 (Hem. II, 76; Var. III, 1).
 णेहज्जिअ-लेहार्जित II, 14, 9.
 णोकसाय-नो+कषाय (a tech. term of ga- in Philosophy; see Notes) I, 12, 5.
 णोसरिय-न + उत्सृत IV, 13, 6.
 ण्हविअ-स्नापित VI, 9, 2. (Hem. IV, 14.)
 णहाणिअ-स्नानं कारित III, 8, 12 (Var. III, 33.)

त

तइय-तृतीय I, 5, 9.
 तइयच्छि-तृतीय + अक्षिन् IV, 5, 6.
 तइयहुं-तदा III, 15, 7.
 तइलोक-त्रैलोक्य I, 5, 10.
 तउ-तपस् II, 6, 4.
 तएण-त्रयेण I, 1, 8.
 तओ-तदा II, 5, 1; II, 11, 7.
 तओ-तपस् VI, 16, 14.
 तच्च-तत्त्व IX, 6, 2.
 तडिय-तनित VII, 1, 15. (Hem. IV, 137.)
 तण-तृण I, 6, 5; VII, 2, 9.
 तणअ-सम्बन्धार्थे (तस्येदमित्यर्थे) used with 6th like केर; III, 9, 16 (Hem. IV, 361 ex.)
 तणय-तणया I, 17, 1.
 तणुवत-तृणवत् I, 5, 3.
 तणुसग्ग-तनु + सर्ग (कायोत्सर्ग तपोविशेष) IX, 20, 17.

- तण्हा-तृष्णा IX, 17, 14.
 तत्त-तप्त IV, 4, 9.
 तत्त-तृप्त VIII, 6, 17.
 तत्ति-तत्परता VIII, 14, 4; IX, 2, 3. (D. V. 20).
 तप्प-तप् °इ I, 14, 1; V, 1, 11; V, 9, 7.
 तमालअ-तद् + आलय VIII, 5, 8.
 तमोह-तमस् + ओष IX, 17, 1.
 तलप्प-तल्प I, 18, 5.
 तवण-तपन VIII, 10, 2.
 तवयरण-तपश्चरण II, 4, 3; VII, 15, 6.
 तवसह-तपः + सह IV, 2, 16.
 तविय-तप्त II, 1, 10.
 तस-त्रस IV, 2, 4; IX, 10, 6.
 तस-त्रस्, °इ II, 4, 8.
 तसिय-त्रासित III, 17, 5.
 तहण्ण-तथा + अन्यत्त IX, 21, 18.
 तहिं-तत्र (तस्मिन्) I, 6, 1; I, 15, 8; II, 3, 6.
 तंडव-ताण्डव (वृत्य) I, 18; 2.
 तंत-तन्त्र III, 1, 10.
 तंती-तन्त्री (वाद्यविशेष) III, 1, 7; V, 9, 10.
 तंद-तन्द्रा I, 3, 10.
 तंव-ताम्र III, 4, 10 (Hem. II, 56.)
 तंवाहर-ताम्र + अधर III, 4, 11.
 तंवर-ताम्र III, 4, 10 (Hem. II, 56.)
 तंवोल-ताम्बूल VIII, 5, 15. (Hem. I, 124).
 तंमत्त-तन्मात्र IX, 10, 12.
 *तंवार-नरक III 2, 11 (see जस.)
 ता-तावत् I, 3, 2.
 ताअ, °य-तात्, °ए II, 10, 10; III, 5, 3.
 तडिय-ताडित II, 10, 10.
 ताम-तावत् I, 14, 9.
 तायण-त्राण VIII, 16, 1.
 तारावइ-तारापति (चन्द्र) V, 8, 1.
 तालवट्ट-तालपट्ट (कर्ण) III 16, 7.
 ताव-ताप I, 3, 9; I, 12, 8.
 ताविअ-तापित III, 10, 13.
 तिउरवइरि-त्रिपुर + वैरिन् (शिव) VII, 1, 12.
 तिक्ख-तीक्ष्ण III, 2, 16; III, 17, 14; VII, 10, 1.
 तिगुत्त-त्रिगुप्त, पु. VI, 14, 12.
 तिगुत्ति-त्रि + गुप्ति IX, 25, 16.
 तिट्ठि-तृष्णि (तृष्णा) IX, 14, 1.
 तिण-तृण I, 2, 7.
 तिणयण-त्रि + नयन IV, 12, 10.
 तिणेत्त-त्रि + नेत्र IV, 12, 7.
 तिण्णि-त्रि I, 8, 2. I, 12, 4; V, 11, 12. (Hem. III, 121.)
 तित्ति-तृप्ति III, 9, 5. (तित्ती-सार D.V, 11.)
 तिस्थ-तीर्थ VI, 1, 11.
 तित्थयरत्तण-तीर्थकरत्व IX, 12, 11.
 तित्थु-तत्र I, 14, 9 (M. तेषं).
 तिब्भेय-त्रि + भेद IX, 20, 2.
 तिभत्ती-त्रि + भक्ति IX, 17, 36.
 तियस-त्रिदश (देव) I, 11, 5; IV, 10, 10; VII, 13, 5.
 तिरिच्छच्छि-तिर्यग् + आक्षि III, 7, 12. (H. तिरछी side long).
 तिलय-तिलक I, 11, 8.
 तिलय-तिलक (पुष्पविशेष) IX, 18, 15.
 तिलयासुंदरि-°कासुन्दरी, स्त्री, VIII, 7, 6.
 तिलरिण-तैलत्व (स्नेह) I, 18, 6.
 तिलोयप्पहाण-त्रिलोक + प्रधान IX, 17, 2.
 तिन्वत्तेअ-तीव्र + तेजस् VIII, 5, 13.
 तिचलि-त्रिचलि I, 17, 11; III, 8, 7.
 तिविह-त्रिविध I, 5, 7.
 तिसिग-त्रिशृंग V, 10, 15.
 तिसूल-त्रिशूल IV, 12, 9.
 तिह-तथा II, 4, 9; III, 13, 11.
 तिहिं-त्रिभिः (वृ.) III, 3, 11.
 तिहुयण-त्रिभुवन IX, 1, 13.
 तिहुयणरइ-त्रिभुवनरति, स्त्री, V, 7, 9; V, 13, 10.

तीए-तया (तृ.) II, 2, 1.
 तीच-तीव्र IX, 17, 18.
 तुच्छोयर-तुच्छ + उदर I, 17, 10.
 तुष्ट-तुष्ट I, 12, 1.
 तुष्टि-तुष्टि I, 4, 4.
 तुण्हक-तूष्णीक III, 13, 6; V, 12, 10;
 VII, 2, 1.
 तुमं-त्वम् II, 3, 18.
 तुम्हइं-यूयम् II, 6, 11.
 तुम्हारिस-युष्माद्दश V, 3, 1.
 तुरय-तुरग III, 16, 7.
 तुरंत-त्वरत I, 16, 6.
 तुरिउ-त्वरितम् VI, 17, 7.
 तुरिय-त्वरित II, 2, 4; II, 9, 12.
 तुरुक्ख-तुरुक्क (See Notes) IX, 18, 13.
 तुहीणाइ-तुहिन+आदि IX, 17, 15.
 तुहुं-त्वम् I. 4, 1; I, 15, 13.
 तुंगि तुङ्गी, स्त्री, VIII, 12, 10.
 तुंड-तत्सम मुख or मस्तक IV, 10, 13.
 तूर-तूर्य (वाद्यविशेष) II, 2, 8; VI, 2, 10;
 IX, 22, 6.
 तूरयसह-तूर्य+शब्द VI, 2, 12.
 तेअंय-तेजस् I, 14, 4; III, 5, 5; IX, 17,
 32.
 तेत्तहे-तत्र V, 2, 2.
 तेत्तीस-त्रिंशत् VIII, 8, 9.
 तेयवंत-तेजस्नि IX, 18, 11.
 तेयाहिय-तेजस्+अधिक V, 13, 11.
 तेरउ-तव III, 10, 10. (Hi. तेरा)
 तेलोय-त्रैलोक्य IX, 11, 5.
 तो-तद् I, 17, 16. (Var. VI, 10).
 °तोडण-टोटन III, 14, 7.
 तोण-तूणीर VII, 5, 4. (Pai. 845)
 °तोय-तत्सम, (जल) III, 5, 5; V, 2, 8.
 तोयावलि-द्वीप, VIII, 8, 12.
 तोसियच्छर-तोपित+अप्सरस् IV, 10, 1.

थक्क-स्या, °इ III, 13, 3; V, 3, 2. (Hem.
 IV, 16.)
 थक्क-स्थित V, 1, 5; V, 10, 13.
 *थड-घटा IV, 7, 12; V, 4, 13. (M. G.
 थड or थट; H. थट or ठट a crowd)
 थडुत्तण-स्तब्धत्व (काठिण्ये गर्वे वा) I, 17, 12;
 III, 10, 11. Pai. 129.)
 थण-स्तन I, 17, 12; II, 8, 12; III, 8,
 5; V, 1, 8. (H. थन; M. थान).
 थत्ति-स्थिति (स्थान) I, 15, 3.
 *थरहर-कम्प IX 1, 5. (Pai 808. H.
 थरीना, M. थरथरणे to tremble).
 थरहरिअ-कम्पित V, 5, 15.
 थलमाण-स्थल+मान II, 1, 11. (स्थलभेद काम-
 स्थानं च टि.)
 थच-स्थापय्, थविवि abs. VII, 10, 1; थविज्जइ
 poten. III, 2, 14.
 थविअ, °य-स्थापित I, 2, 9; V, 1, 4; VII,
 1, 15.
 थंभ-स्तम्भ I, 17, 8.
 थंभण-स्तम्भन III, 1, 12.
 था-स्था, थाएवि abs. VI, 1, 6.
 थाण-स्थान IX, 19, 8.
 थाम-सामर्थ्य, टि. VI, 13, 2. (Pai. 444.
 वलं; I). V, 25. विस्तीर्ण.)
 थावर-स्थावर IX, 10, 6.
 थिअ, °य-स्थित I, 6, 3; II, 1, 6; III, 11,
 12.
 *थिप्पमाण-विगलत् VIII, 15, 8. (Hem.
 IV, 175).
 थिर-स्थिर I, 2, 9; II, 12, 6.
 थिरत्त-स्थिरत्व I, 4, 9; IX, 11, 2.
 थौरयण-स्त्री+रत्न III, 7, 8.
 थौरुवंक-स्त्री+रूप+अंक I, 14, 9.
 थुअ-स्तुत II, 11, 1; VI, 7, 6.

थुइ-स्तुति VI, 7, 6. (Var. III, 12).
थुण-स्तु, °इ I, 11, 2; VI, 10, 14. (Hem. IV, 241).

थूललक्ख-स्थूल+लक्ष्य (बहुप्रद, टि.) III, 4, 6.
थेण-स्तेन IX, 8, 2. (Var. III, 12).

थेणत्त-स्तेनत्व IX, 8, 2.

*थोइ-लिन्नहस्त VII, 7, 6. (M. थोटा; (H. ठूठा, See जस. टि. समूह (?)

थोव्वड-स्तोक (स्थूलार्थे), VIII, 11, 6. Hem. II, 125. M. थोर)

द.

दइच्च-दैत्य IV, 14, 9; VIII, 13, 2.
(Hem. I, 151).

दइय-दैयित् VII, 4, 1

दइयंवरिय-दिगम्बरीय IX, 24, 12.

दइव-दैव V, 5, 16; IX, 6, 3. (Hem. I, 151).

दक्खव-दर्शय, °हि, I, 16, 2, VI, 17, 6.
(Hem. IV, 32. H. दिखाना, M दाखविणे)

दक्खवंत-दर्शयत् I, 1, 6.

दक्खविअ-दर्शित II, 1, 5.

दक्खा-द्राक्षा I, 6, 9; VII, 2, 3. (H. दाख.)

दक्खाल-दर्शय, °इ, III, 1, 2; °लिवि III, 6, 15. (H. दिखलाना to show.)

दक्खालिअ-°य-दर्शित I, 7, 6; V, 9, 5.

दइण-इण II, 2, 10 (Hem. IV, 213).

दडयड-onomatop. IV, 15, 7 (cf. दडवड झटिति, Hem. IV, 330 ex.)

दडु-दग्ध V, 11, 14; VIII, 6, 2. (Hem. I, 217; II, 40).

दढ-दढ III, 4, 1; VII, 13, 1.

दणुय-दनुज II, 2, 12; V, 13, 8.

दप्प-दर्प II, 3, 15; VII, 11, 1.

दम्म-दर्भ IX, 9, 11.

दमिअ-दामित I, 8, 1; III, 14, 9, VII, 2, 1.

*दम्म-दाम VIII, 5, 12. (Rom. Dra-chma; See Notes).

दयावर-दयापर IV, 2, 4.

दरिसंति-दर्शयन्ती III, 10, 12.

दरिसाविअ-दर्शित I, 8, 6.

दरिसिय-दर्शित I, 12, 8; 2, 14, 6; III, 2, 1.

दल-दल् °इ IV, 15, 1.

*दलवट-निर+दल्, °इ VI, 14, 6. (वह gives the sense of निःशेष cf. H. चरपट, M. तळपट; see भविस.)

*दलवटण-निर्दलन (कर्तरि) II, 7, 2. (चूर्णक, टि.)

दलवट्टिय-निर्दलित III, 16, 6.

दलिय-दलित IV, 10, 6.

दविण-द्रविण III, 12, 2; IV, 9, 7; VI, 7, 7.

दव्व-द्रव्य VI, 10, 12. IX, 17, 15.

दव्विदिय-द्रव्येन्द्रिय IX, 11, 11.

दस-दश I, 11, 7.

दसण-दशन VI, 6, 4.

दह-दश I, 1, 7.

दहम-दशम VIII, 8, 8.

दहविह-दशविध IX, 11, 10.

दहि-दधि VI, 2, 5.

दहिय-दधि IX, 5, 8.

दंत-दान्त I, 10, 11.

दंताधोयण-दंत+अधावन IX, 25, 1.

दंतिउर-दन्तिपुर, न. IX, 1, 2; IX, 1, 8.

दंसण-दर्शन I, 12, 1.

दंसमसय-दंस+मशक IX, 25, 3.

दामोयर-दामोदर (विष्णु) III, 8, 13.

दाहिणमहुरा-दक्षिणमधुरा, न. VIII, 2, 3.

दाउं-दानुम V, 10, 8.

दाइअ, °य-दायाद Who claims property, hence, enemy; शत्रु, टि.)

III, 14, 13; IV, 7, 14; IV, 14, 3.

दाइज्ज-Same as दाइय, IV, 8, 9; IV, 11, 8.

°दाइणि-°दायिनी VI, 5, 7.
दाढा-दंष्ट्रा I, 4, 8. (Hem. II, 139; Var.
IV, 33; H. M. दाढ or डाढ).
दाणंयु-दान+अम्बु II, 2, 5.
दाणुल्लिय-दान+आर्द्र VI,17,3.(Hem.I,82.)
दायार-दातृ IV, 3, 9. (H. दातार).
दारय-दारक I, 10, 6.
दारेवअ-दारय+तव्य III, 15, 4.
दालिह, ° ड-दारिद्र्य I, 3, 3; II, 4;7, II, 6,
17. (Hem. II, 254.)
*दावइ-दर्शयति I, 10, 4. (Hem. IV, 32.)
दाचिय, °अ-दर्शित I, 15, 15; I, 16, 1; VI,
17, 7; IX, 4, 5. (Hem. IV, 32.)
दाहिण-दक्षिण I, 6, 3.
दिक्खा-दीक्षा IX, 14, 1.
दिक्खिअ-दीक्षित VII, 6, 5.
दिग्गअ-दिग्गज III, 9, 1.
दिज्ज-दा (कर्मणि) °इ, II, 11, 12; ° उ III,
10, 4; ° हुं V, 2, 14; ° सु V, 13, 9.
दिट्ठ-दृष्ट I, 4, 3; VI, 8, 2.
दिट्ठ-दिष्ट I, 5, 8; I, 13, 4.
दिट्ठि-दृष्टि VI, 10, 7.
दिढवअ-दढ+प्रत IV, 2, 9.
दिणणेसर-दिनेश्वर (सूर्य) VII, 8, 5
दिणयरकंत-दिनकर+कान्त (सूर्यकान्तमणि) I,
14, 1.
दिण्ण-दत्त I, 4, 6; V, 8, 5; VI, 17, 10;
(Var. VIII, 62; Hem. I, 46.)
दित्ति दीप्ति IX, 2, 10.
दिय-द्विज I, 3, 8.
दियवर-द्विजवर VII, 10, 6.
दियह-दिवस IX, 15, 12.
दियसीस-द्विज+शिष्य IX, 11, 7.
दियंत-दिगन्त II, 9, 12.
दियंवर-दिगम्बर IX, 24, 2.
दिहिंदिलिय-वालिका, चेटिका वा, टि III,5,5.
(D. V, 40; Pai. 96).

दिव्व-दिव्य I, 9, 5; I,12, 2; VII, 12, 1,
IX, 17, 4.
दिहि-वृत्ति I, 1,5; V, 7, 11. VI, 17, 11.
(Hem. II, 131).
दित्त-ददत् I, 1, 3; V, 7, 3.
*दीणार- III, 12, 12 (Gr. Denarius;
See Notes).
दीवक्खय-दीप + क्षय IX, 5, 9.
दीवोवहि-दीप+ उदधि I, 5, 11.
दीस-दृश (कर्मणि)°इ I,4,7; ° संति IV,14,9.
दीह-दीर्घ III, 4,1; VI,4, 11. (Hem.II,
91.)
दीहर-दीर्घ V, 12, 3.
दीहरसुत्त-दीर्घसूत्री III, 4, 5.
दुअ-द्वय I, 17, 6.
दुकर-दुष्कर III, 14, 13.
दुक्किय-दुष्कृत I, 2,4; VI, 5, 1; IX, 9, 4.
*दुगुंल्लिय-जुगुप्सित II,7,10(Hem. IV,4.)
दुग्गाइ-दुर्गति IV,2, 20.
दुग्गयर-दुर्गम I, 1, 11.
दुग्गावहार-दुर्ग+अपहार VII, 5, 14.
दुग्गाह-दुर्गाल्य IX, 20, 1.
*दुग्घोइ-दुर्घट (?) VII, 7, 6. (हस्तिच aec.
D. V, 44. दुग्घुट्टणया हत्थी; See भविस.)
दुच्चित्त-दुश्चित्त V, 8, 10.
दुच्चरिअ दुश्चरित VI, 5, 5.
दुच्चार-दुश्चार (दुराचार) V, 2, 7; VII,
13, 6.
दुद्ध-दुष्ट I, 8, 6; VIII, 15, 11.
दुद्धवयण-दुष्टवचन, पु. IV, 6, 12.
दुणिणचार-दुर्निवार VII, 5, 10.
दुण्हं-द्वयोः V, 10, 1; VI, 15, 8.
दुत्तर दुस्तर V, 3, 3.
दुत्थ दुःस्थ II, 3, 4.
दुत्थिय-दुःस्थित II, 4, 11; IV, 4, 1; VII,
11, 17.
दुद्ध-दुग्ध I, 6, 7.

दुद्धत्त-दुग्धत्व IX, 7, 1.
दुष्पेच्छ-दुष्प्रेक्ष III, 14, 10.
दुग्ध-दुह् (कर्मणि) °इ, IX, 8,9 (Hem. IV 245).
°दुम-द्रुम II, 11, 5.
दुम्मण-दुर्मनस् IV, 8, 8.
दुम्मुह-दुर्मुख, पु. VII, 2, 14.
दुर-अ-द्विरद (गज) V, 5, 4.
दुल्लह-दुर्लभ II, 6, 16.
दुल्लंघ-दुर्लङ्घ्य VI, 12, 14.
दुवालसंगि-द्वादशाङ्गी I,1, 9 (Hem. I,254)
दुवियड्डु-द्विविधत्व or दुर्विदग्ध IX, 5, 4. (See भविस. दुव्वियद्ध)
दुविह-द्विविध I, 1, 3; IX, 11, 10.
दुव्वयण-दुर्वचन IV, 9, 13.
दुव्वयण-दुर्वचन same as दुट्टवयण, पु., V, 2, 7.
दुव्वयणुल्ल-दुर्वचन+उल्ल (स्वार्थे) पु. V, 4, 18.
दुव्वार-दुर्वार VIII, 15, 14.
दुःखज्झ-दुःसाध्य IX, 17, 30.
दुह-दुःख I, 4, 5; VI, 11, 4.
दुहिय-दुहितृ V, 8, 1 (Hem. II, 126.)
°दुंदुहि-दुन्दुभि II, 11, 4; VII, 1, 5.
दूआ-दूवी VII, 4, 6.
दूण-द्विगुण VIII, 1, 9. (H. दूना double).
दूय-दूत VIII, 14, 1.
दूयअ-द्वितीय IX, 4, 6.
दूरालोइ-दूरालोकिन् III, 4, 5.
दूरुज्झिय-दूर + उज्झित I, 2, 4.
दूस-दूष्य (tent.) V, 1, 2; VII, 1, 15.
दूसह-दुःसह I, 12, 6; III, 14, 3; IX, 25, 3.
दूसावास-दूष्य + आवास V, 3, 6.
दूसिय-दूषित IX, 6, 3.
देइ-ददाति I, 4, 4; I, 10, 3; V, 8, 12.
देउ-देवः I, 9, 3; देवस् II, 6, 7.
देदेहि-दा (भृशाथे) लोट् VI, 12, 11.

देवइ-देवकी, स्त्री. VIII, 12, 5.
देवकुमार-पु. IX, 24, 9.
देवदत्ता-स्त्री. V, 1, 13.
देवय-देवता VI, 1, 8.
देवावहि-दापय V, 12, 4 (H. दिवाना).
देवाविय-दापिता I, 9, 4.
देवि-देवी I, 1, 10.
देविद्-देवेन्द्र II, 11, 1.
देश-देश I, 11, 11.
देशिअ-देशिक (a traveller) VIII, 4, 6.
देयाहिअ-दैवाधिक (भाग्यवान्) VII, 3, 5.
दोखंडिअ-द्विखण्डित VII, 14, 12.
दोण-द्रोण, पु. II, 14, 12.
दोणामुह-द्रोणमुख III, 15,8. (see Notes).
दोदह-द्वादश IX, 20, 16.
दोसवहत्थ-दोष + वहिःस्थ IX, 16, 9.
दोहित्त-दौहित्र III, 13, 5.

ध.

धगधग-onomatop. VIII, 3, 7.
धणइत्त-धनिन् V, 10, 7.
धणयत्त-धनदत्त, पु. IX, 15, 5.
धणवइ-धनपति (कुवेर) I, 14, 5.
धणासिरि-धनश्री, स्त्री, IX, 15, 5.
धण्ण-धान्य I, 6, 5.
धत्थ-ध्वस्त II, 3, 4.
धम्म-धर्म I, 2, 8.
धम्म-धनुः VII, 6, 6; VII, 14, 3.
धम्मामय-धर्म + अमृत IV, 2, 1.
धम्माहम्म-धर्म + अधर्म III, 2, 9.
धम्मिल्ल-तत्सम (केशपाश) I, 17, 16; III, 4, 15.
धम्मणस-धर्मोपदेश IX, 17, 8.
धय-ध्वज I, 16, 9; VII,7, 4; IX, 18,8.
धयरट्ट-धृतराष्ट्र (हंस) VIII, 1, 3.
धयावलि-ध्वजावलि IV, 7, 11.

धरयल-धरातल IX, 18, 18.
 धररंध-धरा + रन्ध II, 14, 6.
 धरंत-धृ + शतृ I, 1, 4; I, 6, 14.
 धरि-धृ + लोट् 2nd sing. I, 16, 3. (M. धरणे to hold in order to prevent).
 धरिति-धरित्री, III, 6, 1.
 धरिअ, °य-धृत I, 4, 8; I, 7, 4.
 धरियलोह-धृत + लोह (पक्षे °लोभ) VII, 14, 1.
 धरेव्वअ-धृ + तव्य II, 8, 4.
 धवलत्तण-धवलत्त्व III, 15, 14.
 धवलहर-धवलगृह I, 1, 12.
 धाइय-धावित II, 13, 2; IV, 7, 14.
 धाउ-धातु III, 17, 2 (H धाउ ore).
 धारावरिस-धारा+वर्ष IX, 22, 7.
 *धाह-धाहा इति शब्द (रोदने) IX, 18, 18. (H. धाह a cry).
 धिट्ट-धृष्ट IV, 9, 10.
 धिट्टि-धृष्टि (लोभ, टि.) IX, 14, 1.
 धीय-दुहितृ V, 2, 12; VII, 2, 5. (Var. IV, 33).
 धुउसास-धूम्र+धास III, 6, 9.
 धुणइ-धुनोति I, 11, 2.
 धुत्त-धूर्त (कुशल) IV, 1, 8.
 धुत्तत्तण-धूर्तत्व III. 10, 10.
 धुय-धुत IV, 7, 11.
 धुय-धौत IX, 20, 18.
 धूय-दुहितृ I, 15, 10. (Hem. II, 126.)
 धूलीरअ-धुलीरजस् III, 12, 8.
 धूवइ-धुनोति (मध्राति) V, 8, 14. (Hem. IV, 59.)
 धेणुय-धेनु IX, 8, 9.
 धोइअ-धौत VII, 10, 6.
 धोय-धौत III, 8, 15; IX, 9, 10.
 धोयइ-धावति (प्रक्षालयति) V, 8, 11. (H. धोना to wash).

प.

पइं-Acc. Inst. & loc. sing. of युप्पद् I, 2, 7.
 पइ-पति I, 11, 2.
 पइज्ज-प्रतिज्ञा VIII, 7, 8 ((H. M. पैज.)
 पइट्टु-प्रविष्ट II, 5, 8; III, 5, 12. (H. पैटा.)
 पइस-प्र.+विश्, °हि VI, 7, 5.
 पइसमाण-प्रविशत् IV, 12, 11.
 पइसर-प्रति + सू, °इ I, 11, 2.
 पइसरिअ-प्रति + सूत VI, 7, 9.
 पइसारिअ-प्रति+सारित VII, 4, 2.
 पईअ, °व-प्रदीप I, 6, 1; II, 3, 11.
 पईवि-प्राप्ते IX, 16, 11.
 पउत्त-प्र+उक्त I, 15, 13; VII, 8, 8.
 पउत्ति-प्रवृत्ति III, 11, 10.
 पउत्ति-प्रोक्ति IX, 2, 8.
 पउमिणि-पद्मिनी III, 8, 6, (Hem. II, 11)
 °पउर-प्रचुर VI, 2, 1.
 पउलोमी-पौलोमी (इन्द्राणी) I, 7, 10.
 पउंज-प्र+युज्, °इ VI, 10, 11.
 पक्क-पक्क I, 13, 5. (H. पक्का).
 पक्कल-पक्क+ल (स्वार्थे) (समर्थ) IV, 14, 5 (Hem. II, 174.)
 पक्ख-पक्ष II, 1, 11; III, 2, 16, ; VIII 5, 3.
 पक्खलिअ-प्र+स्खलित VII, 7, 9.
 पक्खालण-प्रक्षालन IV, 2, 2.
 पक्खिअ-पक्षिन् VIII, 1, 5.
 पक्खिणि-पक्षिणी II, 1, 11.
 पक्खिअ-पक्षि+इन्द्र II, 11, 5.
 पघोस-प्र+घोपय्, °इ II, 7, 11.
 पघोसिअ-प्रघोपित VII, 9, 1.
 पच्चक्ख-प्रत्यक्ष III, 6, 6; IV, 6, 9.
 *पच्चल-प्रचुर, टि. IX, 18; 2. (समर्थ D. V. 69).

- *पञ्चार-उप+आ+लम्, °इ, IV, 15, 2; VI, 14, 5; (Hem. IV, 156.)
- *पञ्चारिअ-भणित, टि. III, 5; 14; VII, 2, 14.
- पच्छइ, °ए-पश्चात् IV,14, 4; V, 8, 4; IX, 24, 8.
- पच्छल-पक्ष्मल III, 14, 6.
- पच्छाताव-पश्चात्ताप III, 15, 5.
- पजाअ-प्रजात IX, 17, 2.
- पजालंसु-प्रजाल+अंशु IX, 17, 21.
- पज्जलिअ, °य-प्रज्वलित IV, 10, 1; VIII, 8, 12.
- पट्टण-पत्तन IV, 8, 2.
- पट्टव-प्र+स्थापय्, °हि IV, 14, 1.
- पट्टविअ, °य-प्रस्थापित I, 16, 6; III, 13, 14; V, 6, 12.
- पढ-पद्, °इ IX, 6, 7.
- उत्त-पठत् III, 1, 4.
- दुव्य-पठित VI, 15, 11.
- दु-पट I, 14, 10; VI, 7, 3; VIII, 5, 14.
- पड-पत्, °डंति I, 18, 3; °डिवि III, 6, 15.
- पडण-पतन IX, 25, 7.
- पडल-पटल I, 11, 2; IV, 4, 11.
- पडह-पटह I, 18, 4; II, 9, 5; III, 1, 7. (M. पडह).
- पडंत-पतत् I, 16, 3.
- पडावीयण-पट + आव्यजन IX, 17, 17.
- पडि°-प्रति III, 17, 4 (Hem. I, 206).
- पडिअ, °य-पतित I, 6, 14; V, 9, 13; VII, 1, 13.
- पडिखडिय, °लिय-प्रति + स्वलित IV, 10, 6; IV, 15, 4.
- पडिखल्-प्रति + स्वल्, °इ V, 3, 4; VI, 14, 4.
- पडिगह-प्रति + ग्रह, °इ IX, 20, 19.
- पडिगाहिज्जइ-प्रीत + गृहीयात् IV, 3, 9.
- पडिच्छिय, °अ-प्रति + इष्ट II, 12, 3; V, 12, 5; VI, 7, 1.
- पडिजंप-प्रति + जल्प, °इ I, 5, 2; III, 7, 13. (see जंप).
- पडिणिग्गअ-प्रति + निर्गत VI, 7 12.
- पडिणिहि-प्रतिनिधि III, 3, 9.
- पडिर्विव-प्रतिविम्ब I, 15, 14; V, 11, 6.
- पडिवोहिअ-प्रति + बोधित IX, 19, 7.
- पडिभड-प्रतिभट IV, 14, 11.
- पडिम-प्रतिमा (a tech. term of Jain Philosophy. See Notes) I, 12, 6.
- पडिमल्ल-प्रतिमल्ल IV, 11, 11.
- पडिमम प्रतिमा IX, 21, 25.
- पडिवक्ख-प्रतिपक्ष IV, 7, 11; IV, 14, 10.
- पडिवज्ज-प्रति + पद् °मि I, 5, 2; °ज्जिवि IX, 24, 12.
- पडिवण्ण-प्रतिपन्न I, 2, 5; II, 14, 2; III, 13, 12.
- पडिवत्ति-प्रतिपत्ति V, 10, 5; VI, 1, 10.
- पडिवित्त-प्रतिवृत्त (?) IX, 21, 33.
- पडिविहाण-प्रतिविधान III, 3, 9.
- पडिहार-प्रतिहार III, 5, 9; IV, 14, 8; V 12, 10.
- पडिंद-प्रति + इन्द्र IX, 13, 3.
- °पडुत्ति-प्रत्युक्ति III, 7, 10.
- पणइणि-प्रणयिनी I, 14, 7.
- पणय, °अ-प्रणय I, 2, 5; I, 17, 1; II, 14, 2.
- पणअ-प्र + णत् IV, 6, 11.
- पणविय, °अ- प्र + नमित I, 2, 3; I, 9, 3.
- पणवमाण-प्र + नमत् VII, 9, 2.
- पणविज्ज-प्र + नम् (कर्मणि) °इ, IV, 3, 11.
- पणवेप्पिणु प्र + नम् + ल्यप् I, 1, 1.
- पण्णय-पन्नग II, 12, 6.
- पण्णास-पद्यात् V, 11, 7.
- °पत्त-पात्र IV, 2, 17.
- पत्त-प्राप्त III, 10, 9; IV, 8, 6; VII, 10, 13.

पत्त-पत्र III, 1, 8; VII, 10, 13; VIII, 9, 3.

पत्तण-पत्र II, 1, 8.

पत्तल-पत्र + ल (कृश) III, 4, 14 (Hem. II, 173; H. पतला; M. पातल).

पत्तवत्त-प्राप्त + वृत्त (श्रुतवृत्तान्त) VII, 3, 6.

पत्थर-प्रस्तर I, 4, 9; (H. पत्थर s'one).

पत्थिअ-प्रार्थित I, 2, 3.

पत्थिव-पार्थिव I, 10, 7.

पधाइअ-प्र + धावित III, 17, 1.

पपुच्छिय-प्र + पृष्ट VI, 2, 11.

पवल-प्रवल III, 4, 9.

पवंध-प्रवन्ध II, 10, 9.

*पवोद्धिअ-प्र+कथित I, 3, 12 (see बोद्धिअ).

पवोहण-प्रवोधन IX, 19, 1.

पव्भट्ट प्र + भ्रष्ट IV, 2, 20.

पव्भार-प्र + भार III, 12, 9; IV, 9, 7; VII, 1, 9.

पभण-प्र+भण, °इ II, 4, 4; °णति VI, 5, 8.

पमाण-प्रमाण I, 12, 10; III, 1, 9; IV, 2, 8; IX, 8, 8.

पमुह-प्रमुख I, 8, 4; V, 7, 5.

पय-पद I, 1, 3; I, 9, 3; II, 7, 10.

पयइ-प्रकृति IX, 10, 9.

पयई-प्रकृति (Karmic energy) I, 12, 8.

पयच्छिअ-प्र+दत्त V, 12, 5.

पयट्ट-प्र+वृत्त °इ IX, 11, 3.

पयट्ट, °त्त-प्रवृत्त II, 2, 1; III, 1, 5; IV, 4, 9.

पयडंत-प्रकटयत्त III, 15, 12.

पयडिय-प्रकटित VI, 6, 4; VI, 8, 10.

पयपेद्धिअ-पद+प्रेरित III, 9, 17.

पयवडण-पद+पतन VIII, 7, 7.

पयचित्ति-पद+वृत्ति IX, 2, 9

पयंग-पतङ्ग (सूर्य) III, 14, 10; VII, 6, 14; IX, 16, 3.

पयंडपजोयण-प्रचण्डप्रयोत्त, पु. VII, 4, 9.

पयंत-पयः दुग्धमन्ते यस्य तद् भोज्यम् IX, 21, 39.

पयंप-प्र+जल्प् °इ IX, 8, 7. (See जंप)

पयंपण-प्रजल्पन VI, 10, 9.

पयंपिअ-प्र+जल्पित III, 9, 6; III, 12, 1.

पयंपिर-प्र+जल्प्+इर (ताच्छील्ये) VI, 13, 20.

पयाण-प्रयाण VII, 3, 10.

पयावंधुर-प्रजावंधुर (नाम कु. नाम) II, 4, 1; VI, 13, 7.

पयार-प्राकार VI, 12, 14.

पयारियसट्ट-प्रकारित+सट्ट (नाटिका) IX, 21, 36. (पाठानि अनुसारि नृत्यसामग्री खेला नाच-वानी, टि.)

पयाल-पाताल V, 12, 6.

पयाव, °अ-प्रताप I, 8, 1; I, 15, 8.

पयास-प्र+काश्, °हि I, 2, 8.

पयास-प्रकाश IX, 17, 8; IX, 17, 33.

पयासिय-प्रकाशित II, 7, 7.

पर-परम् (but) I, 4, 2.

परज्जिथ-पराजित I, 3, 6; I, 14, 10.

परताविर-पर + ताप् + इर (ताच्छील्ये) VI, 9, 7.

परमत्थ-परमार्थ IV, 2, 3.

परमप्प-परमात्मन् IX, 4, 1.

परमुच्छाह-परम+उत्साह VII, 15, 5.

परमुच्छिय-परम+उच्छ्रित VIII, 10, 9.

परमुण्णय-परम+उन्नत I, 17, 4.

परमेद्धि-परमेष्टिन् I, 12, 2.

परयार-पर+दारा IX, 8, 3.

परयारिअ-पारदारिक III, 12, 1; IX, 8, 3.

परहण-पर+धन VI, 10, 14.

परंमुह-पराङ्मुख IV, 2, 7.

पराइअ, °य-परागत (परा +इ+त) IV, 8, 11; V, 12, 11.

पराउ-पर+आयुस् VII, 6, 12.

परायअ-परागत II, 6, 5.

परावअ-पारावत VIII, 1, 4. (H. परेवा)

परिओस-परितोप VII, 4, 2.

परिक्ख-परि+ईक्ष्, °इ III, 5, 8; °हि III, 3, 8. °क्खि III, 3, 5.

परिग्गह-परिग्रह I, 17, 7; III, 9, 8; VII, 15, 1.

परिद्धिअ, °य-परि+ स्थित I, 5, 7; III, 5, 6; IV, 6, 12.

परिठविअ-प्रति+स्थापित VI, 5, 6.

परिणाविय-परि+णी+णिच्+क्त VI, 9, 10.

परिणिचि-परिणीय II, 1, 1.

परिणिज्जउ-परिणीयताम् I, 16, 8.

परिणोसामि-परिणेष्यामि V, 8, 3.

परिताय-परि+त्रै, °हि VII, 11, 7; °हु V, 11, 15.

परितायण-परित्राण VIII, 16, 1.

परिपुट्ट-परिपुष्ट IX, 19, 19.

परिफुरिय-परिस्फुरित I, 15, 4.

परिभ्रम-परि+भ्रम्, °इ I, 10, 13.

परिमिट्ट-परिमृष्ट IV, 1, 7.

परिमल्लिय-परिमृदित II, 1, 4. (Hem. IV, 126.)

परिमिय-परिमित I, 11, 3.

परियड्ड-परि+वर्धय्, °इ, III, 2, 4.

परियाड्डिय-परि+वार्धत or आर्हित VI, 17, 12.

परियण-परिजन I, 9, 5; II, 13, 6.

परियत्तण-परिवर्तन III, 14, 7.

परियरिअ, °य-परिचरित I, 7, 9; VI, 17, 15.

परियलंत-परिगलत् IV, 10, 5.

परियल्लिय-परिगलित I, 11, 9; VII, 13, 2.

परियंचिअ-परि+अञ्चित (अञ्चित) II, 14, 8.

परियाण-परि+ज्ञा, °इ V, 9, 3

परियाणिज्ज-परि+ज्ञा (कर्मणि) °इ III, 2, 9.

परियाणिय-(१) परिज्ञात (२) परिज्ञापित VI, 8, 3.

परियाणिवि-परिज्ञाय VI, 17, 7.

परिवज्जण-परिवर्जन IV, 2, 10.

परिवड्ड-परि+वृध्, °इ VI, 4, 11.

परिवेय-परि+वेद IX, 10, 6 (त्वं जानीहि, टि.)

परिहइ-परि+धा, °इ I, 7, 4; IX, 5, 5. (H. पहिरना to wear, by वर्णव्यत्यय).

परिहव-परिभव VIII, 15, 14.

परिहा-परिखा I, 7, 4.

परिहाण-परिधान V, 10, 20; IX, 8, 10.

परिहाविअ-परि+धापित IX, 22, 13.

परिहूय-परिभूत III, 16, 12.

परीहण-परिधान (exchange of long & short for metre) IX, 21, 29.

पलय-प्रलय VII, 5, 1.

पलयासंकिर-प्रलय + आशंक + इर (ताच्छील्ये) IV, 8, 6.

पलव-प्र+लप्, °हि IX, 7, 10.

पलविज्ज-प्र+लप् (कर्मणि) °इ IX, 9, 3.

पलाण-पलायित III, 16, 9; IX, 17, 1.

पलाव-प्रलाप IX, 10, 11.

पलासि-पल+आशिन् VII, 3, 2.

पलोइय-प्रलोकित I, 14, 14.

पलोट्ट-प्रति+आ+गम् °इ II, 2, 19 (Hem. IV, 166, H. पलटना to turn over पतित टि.)

पलोट्टिय-प्रलोटित IV, 7, 16.

पलोय-प्र+लोक् °मि VII, 4, 13.

पलोयण-प्रलोकन II, 4, 2.

पल्ल-पल्य (a measure of time) IX, 18, 9.

*पल्लट्ट-परि+अस्, °ष्टिवि II, 6, 3. (Hem. IV, 200, H. पलटना to turn).

*पल्लट्टिअ-पर्यस्त VI, 8, 1.

पल्लंक-पल्यङ्क II, 7, 4 (Hem. II, 68. H. पलंग).

पवज्जिअ-प्रवादित II, 9, 5 (H. वजाना to produce musical sound).

पवट्टण-प्रवर्तन VI, 11, 11.

पवट्ट-प्रचोष्ट III, 4, 8 (Hem. I, 156.)

पवड्ड-प्र+वृध्, °इ III, 2, 4.

पवड्डिअ, °य-प्रवृद्ध II, 8, 7; III, 13, 14.

पवणवेड-पवनवेग, पु. VIII, 12, 13.
 पवण-प्रपन्न VI, 7, 8.
 पवत्त-प्र+वृत्, °इ VII, 3, 4.
 पवयण-प्रवचन VI, 5, 4.
 पवर-प्रवर I, 14, 7; VI, 9, 6.
 पवरत्थ-प्रवर+अर्थ III, 1, 16.
 पवल-प्रवल I, 11, 7.
 पवहंत-प्रवहत् VII, 3, 1.
 पवंच-प्रपन्न IX, 18, 10; IX, 21, 28.
 पवास-प्रवास I, 4, 5.
 पयिउल-प्र+विपुल I, 1, 12; I, 6, 1, III, 4, 13.
 पविण्णाविअ-प्र+ज्ञापित I, 2, 10.
 पविता-पवित्र IX, 7, 8.
 पवित्थर-प्र+विस्तर III, 14, 6.
 पवियंभ-प्र+वि+जृम्भ, °इ IX, 15, 1.
 पविइय-प्र+वि+रचित III, 11, 11.
 पविलीवय-प्र+वि+लम्बित V, 4, 20.
 पवीण-प्रवीण V, 7, 10.
 पवुच्च-प्र+वच् (कर्मणि) °इ III, 6, 14.
 पवुड्ढि-प्रवृद्धि III, 6, 9.
 पवुत्त-प्र+उत्त I, 3, 9; VII, 4, 12.
 पव्व-पर्वन् IV, 2, 16.
 पव्वइय-प्रवाजित IX, 24, 1.
 पव्वजा-प्रव्रज्या VI, 15, 2.
 °पसत्त-प्रसक्त II, 6, 17.
 पसत्थ-प्रशस्त I, 8, 8; II, 11, 3; IX, 21, 29.
 पसमिज्ज-प्र + शम् (कर्मणि) °इ IV, 9, 13.
 पसर-प्र + स, °इ III, 12, 8.
 पसर-प्रसर I, 3, 6; I, 11, 7.
 पसरंत-प्रसरत I, 3, 5; I, 8, 1; II, 8, 3.
 पसरिअ, °य-प्रसृत II, 9, 5; III, 17, 7; VI, 4, 11.
 पसंग-प्रसङ्ग I, 7, 6.
 पसाअ, °य-प्रसाद II, 6, 10; VI, 12, 13; VI, 17, 9.

पसाहण-प्रसाधन (शब्द) V, 4, 23.
 पसाहिअ-प्रसाधित I, 15, 9; V, 12, 8.
 पसियउ-प्रसोदतु I, 1, 10.
 पसु-पशु IX, 9, 4.
 पसुत्त-प्रसुप्त II, 7, 4.
 पह-पथिन् I, 6, 10; I, 10, 13; V, 2, 14.
 °पह-प्रभा II, 5, 13.
 पहण-प्र+हन् °मि III, 15, 1; °णिवि VI, 7, 10.
 पहत्थ-प्रभा + स्थ (व्याकुल, टि.) IX, 18, 12.
 पहर-प्रहर I, 11, 1.
 पहर-प्र + ह, °इ VII, 3, 4.
 पहरण-प्रहरण II, 2, 4; III, 1, 6.
 पहरंत-प्रहरत् VII, 14, 10.
 पहवंत-प्रभावत् VI, 4, 10.
 पहसिय-प्रहसित VIII, 2, 7.
 पहंतर-पथान्तर II, 5, 10.
 पहा-प्रभा II, 11, 8; IX, 17, 22.
 पहाण-प्रधान I, 17, 9; IV, 12, 4; V, 2, 11.
 पहार-प्रहार VII, 7, 9.
 पहाव-प्रभाव II, 3, 11.
 पहिय, °अ-पथिक I, 6, 10; IV, 12, 12; VIII, 2, 1.
 पहिट्ट-प्रहृष्ट II, 5, 8.
 पहिल-प्रथम I, 5, 8 (H. पहिला).
 पहिलारअ-प्रथम तर I, 6, 1 (M. पहिलाळ).
 पहु-प्रभु I, 4, 3; I, 11, 2; I, 15, 11; V, 10, 13.
 पहुत्तण-प्रभुत्व IX, 2, 3.
 पहुपुरउ-प्रभु + पुरतः VII, 6, 3.
 पंकअ-पङ्कज I, 2, 10.
 *पंगुर-प्रा + वृ, °इ I, 7, 4 (Hem.I, 175. old M. पांगुरणें, mod. M. पांगुरणें).
 पंगुल-पङ्गु + ल (स्वार्थे) IV, 4, 2.
 पंचत्त-पञ्चत्व VIII, 15, 5.
 पंचत्थिकाय-पञ्च + आस्तिकाय (tech. term; see Notes) I, 12, 2.
 पंचविह-पञ्च + विह VI, 3, 7.

पंचसुयंधिणि-पञ्चसुगन्धिनी, स्त्री, III, 5, 4;
III, 7, 16.

पंचायार-पञ्च + आचार IV, 1, 14.

पंचासव-पञ्च+आश्रव(tech.term;see Notes)
IX, 24, 14.

पंचुंवर-पञ्च + उदुम्बर IV, 2, 11.

पंजलि-प्राञ्जलि V, 1, 14.

पंङिअ-पण्डित III, 1, 4.

पंङिराअ-पण्डिराज, पु. VIII, 2, 3.

पंङीसर-पाण्ड्य + ईश्वर IX, 1, 3.

पंडव-पाण्डव VIII, 15, 1.

पंडुर-पाण्डुर I, 13, 10; VII, 1, 13.

पंडुसुय-पाण्डुसुत VIII, 15, 4.

पंति-पङ्क्ति VII, 10, 5.

पंथ-पथिन् II, 2, 1.

पंथिय-पथिक I, 6, 9.

*पाइक्क-पदाति IV, 14, 5. (Hem. II, 138)

पाअ-पाप VI, 5, 6; IX, 10, 8.

पाउन्मड-पापोद्धट IX, 9, 4.

पाउस-प्रावृप् IX, 3, 5. (Hem. I, 19; 31;
131; M. पाउस rain.)

पाड-पातय् °डंति V, 5, 5.

पाडल-पाटल (हंस) VII, 11, 9. (D.
VI, 46).

पाडलिउत्त-पाटलिपुत्र, न. IV, 6, 5.

पडिआ-पातित VII, 7, 12.

पाढय-पाठक IX, 12, 7.

पाण-प्राण I, 1, 7; III, 6, 7; VII, 11, 6.

पाणपिय-प्राणप्रिया I, 18, 10.

पाणिय, °अ-पानीय I, 6, 6; III, 8, 10;
IX, 6, 1.

पाणेस-प्राणेश VII, 11, 14.

पाय-पाद V, 8, 11.

पाय-पात IV, 9, 13.

पायग्ग-पादाग्र III, 7, 9.

पायड-प्रकट III, 5, 4.

पायाडिय-प्रकटित I, 1, 10.

पायपुट्टि-पाद+पृष्टि III, 4, 8.

पायराअ-पाद+राग VI, 13, 19.

पायार-प्राकार I, 7, 4; II, 11, 10.

पारद्ध-प्रारब्ध III, 8, 4.

पारद्धिअ-पापद्धि+क IV, 4, 3. (Hem. I,
235. H. M. पारधी)

पारय-पारद (Mercury) VII, 9, 5.

पारंभ-प्रारम्भ IX, 2, 5.

पारंभिअ-प्रारब्ध I. 16, 2.

पारोह-प्ररोह I, 13, 7; VI, 15, 8.

पालिद्धय-पालिध्वज IX, 23, 7.

पाव-पाप II, 6, 17; IX, 9, 4.

पाव-प्र+आप्, °इ IV, 2, 20.

पावासिअ-प्रावासिक VIII, 2, 2.

पाविट्ट-पापिष्ट IV, 2 13; VII, 13, 5.

पाविय-प्राप्त VII, 10, 7.

पास-पाश I, 17, 12; III, 13, 10.

पास-पार्श्व I, 10, 10; II, 1, 13; IX, 17, 6.

पासाय-प्रासाद III, 1, 9.

पासिअ-पाशित (पाशेन वद्ध) IX, 9, 9.

पाहुड-प्राभृत (उपायन) I, 16, 4.

पाहुणअ-प्रापूर्णक VII, 4, 12; VII, 8, 9.
H. पाहुना guest).

पिअ, °य-प्रिय I, 10, 10; II, 1, 6; VI, 10,
13.

पिउ-पितृ II, 14, 11; VI, 17, 2; VIII,
13, 1.

पिउपुर-पितृ + पुर IV, 12, 11. (Hem. I,
134.)

पिक्क-पक्क I, 6, 5; VI, 8, 10. (Hem. I,
47.)

पिच्च-जल टि. V, 10, 22. (Prob. from
पिज-पेय, पिच्च-जल D VI, 46).

पिच्छ-प्र+ईश्, °च्छिदि I, 18, 1.

पित्त-तत्तन. VII, 7, 7.

पिय-पा (पिद्) °इ I, 7, 5; °एह I, 17, 20.

पियरविहि-पितृविधि IX, 9, 7.

पियवम्म-प्रियवर्मन्, पु. IV, 6, 11; V, 5, 14.

पियवाय-प्रिय+वाक् V, 2, 8.

पियंत-पिवत् IX, 9, 2.

पिया-पिता IX, 17, 27.

पियारअ-प्रियतर III, 13, 9; VII. 11, 6.
(H. प्यारा)

पियारेसि-प्रेम करोपि IX, 17, 28. (Verb
from प्यार)

*पिल्ल-डिम्भ V, 8, 13 (H. पिळा; पिल्ह लघु-
पक्षिरूप, D. VI, 46.)

पिव-इव VI, 9, 5. (See notes)

पिसुण-पिशुन III, 2, 2; VII, 6, 3; IX,
25, 4.

पिसुणत्त-पिशुनत्व III, 15, 15.

पिसुणिअ-पिशुनित (सूचित) IV, 8, 5; VII,
12, 1.

*पिसह-पिशाच I, 2, 10; IX, 7, 10. (Hem.
I, 193.)

पिहिय-प्रेपित I, 17, 1.

पिहिय-पिहित II, 2, 18; II, 10, 4; VII, 6, 14.

पिहियासव-पिहिताश्रव, पु. II, 3, 22; II, 7,
1; IX, 4, 2.

पिह्-पृथु II, 11, 10. (lengthened for
metre)

पिंछ-पिच्छ II, 1, 8.

पिंजरिय-पिञ्जरित I, 6, 4.

पीई-प्रीति III, 8, 2.

पीढ-पीठ VIII, 5, 15 (Hem. I, 106; H.
पीडा)

पीण-प्री, °इ V, 9, 2.

पीणत्थणि-पीनस्तनी X, 15, 8.

पीणिय-प्रीति III, 12, 11.

पीय पीत I, 13, 10; VII, 7, 7.

पील-पीड, °लंति V, 5, 4.

पीलु-तत्सम (गज) II, 3, 5; III, 16, 15;
VII, 2, 6 (पीली)

* पुक्करन्ति-पूत् इति शब्द कृत्वा आह्वयन्ति V, 3,
2; VIII, 9, 5 (H. पुकारना)

* पुक्कार-पूत्कार V, 12, 1; VIII, 11, 11.
(H. पुकार)

पुगल-पुद्गल (body or matter) 1, 12, 8;
IX, 10, 6.

पुच्छिअ, °य-पृष्ट I, 12, 12; III, 11, 12.

पुजिय-पूजित II, 6, 20.

पुट्टि-पुष्टि I, 4, 4; VII, 3, 9.

पुणु-पुनर् I, 16, 2.

पुण्ण-पुण्य I, 2, 6; IV, 3, 13; V, 7, 3.

पुण्णाय-पुञ्जाग (पुष्पविशेष) V, 7, 3.

पुण्णाहिअ-पुण्याधिक II, 8, 9 (compare
दैयाहिअ)

पुत्त-पुत्र I, 2, 1.

पुप्फ-पुष्प I, 18, 11; III, 1, 8.

पुप्फयंत-पुष्पदन्त (Author) I, 2, 5; I,
5, 2, etc.

पुप्फवइ-पुष्पवती VIII, 1, 7.

पुरउ-पुरस् III, 17, 11; VII, 6, 3.

पुरणाह-पुर+नाथ V, 10, 1.

पुरवेस-पुर+वेस्या V, 1, 7.

पुरांवे-पुनर्भी I, 18, 2; VI, 2, 9.

पुरिस-पुरुष I, 11, 9 (Hem. I, 111.)

पुलइअ-पुलकित IX, 19, 16.

पुव्व-पूर्व (Divisions of Jain Scriptures;
see notes) I, 12, 7.

पुव्विल्ल-पूर्व + इल्ल (मत्वर्थ) I, 1, 9.

पुसिअ-सृष्ट II, 8, 1 (सृष्ट, Hem. I, IV, 105.

पुहइ, °ई-पृथ्वी II, 8, 10 (Hem. I, 176, 1.

पुहवइ-पृथ्वी + पति III, 14, 1 (Phon-
etic decay)

पुहविदेवि-पृथ्वीदेवी, स्त्री, various forms,
I, 15, 10; II, 15, 14; III, 8, 14;
IX, 24, 2.

पुंजलिय-पुंजित VII, 3, 2.

पुंजिय-पुंजित II, 9, 6.

पुंडुर-पाण्डुर IX, 1, 3.
 पुंडरीय-पुण्डरीक (छत्र) IX, 1, 3.
 पुण्डवद्वण-पुण्ड्रवर्धन, न. VI, 11, 3.
 पुण्डु-पाण्डु VI, 12, 12.
 पुण्डुच्छु-पुण्ड्र + इक्षु I, 6, 11, (a variety of
 sugar cane. H. पोंडा)
 पूया-पूजा I, 10, 3; IX, 17, 3.
 पेक्ख-प्र+ईक्ष्, °क्खु III, 9, 4; VII, 6, 4;
 °क्खेसहि II, 4, 4; °क्खेपिणु, °क्खिवि
 I, 9, 10; V, 3, 2.
 पेक्खण-प्रेक्षण IX, 20, 14.
 पेम्म-प्रेमन् V, 8, 9.
 पेम्मंध-प्रेमान्ध IX, 15, 3.
 पेम्माइरुक्ख-प्रेम्णः आदिवृक्षः I, 18, 7.
 पेर-प्रा+ईर्, °इ VI, 10, 12; IX, 6, 8.
 पेरिअ-प्रेरित III, 11, 4.
 पेल्ल-प्र+ईर्, °इ III, 17, 14; IV, 15, 1;
 ळिवि IV, 7, 16; °हेप्पिणु IX, 25, 14.
 (क्षिप् Hem.IV,143;H.पेलना to push)
 पेल्ण-प्रेरण or क्षेपण V, 4, 11.
 पेल्हिअ-प्रेरित or क्षिप्त III, 9, 17.
 पेस-प्रेषय्, °हि I, 16, 8.
 पेसण-प्रेषण III, 7, 14; VI, 2, 9; VI, 5, 8.
 पेसिअ-प्रेषित (or प्रेष्य abs.) III, 11, 9.
 पेसुण्ण-पैशुन्य VI, 10, 10.
 पेहुणवंत- (1) पक्षवत (2) प्रेषणवत VII,
 14, 2.
 पोट्टल-भार IX, 17, 46; (H. M. पोटली)
 पोत्थ-पुस्तक IX, 21, 26. (H. M. पोथी)
 पोम-पद्म I, 1, 9; II, 11, 8.
 *पोमाइय-प्रशंसित, टि. VI, 10, 7. prob.
 denom. from पद्म. See जस and भविस.)
 पोमाणण-पद्मानन III, 16, 14.
 पोमिणि-पंथिनी I, 3, 4; VIII, 12, 4.
 पोमिणिणेसर-पंथिनी+सूर्य III, 16, 14.
 पोरिस-पौर्य VIII, 13, 10. (from पुरिस)
 पोस-पोषय्, °इ IX, 8, 1.

पोसह-प्रोध IV, 2, 2.

फ

फग्गुण-फाल्गुण IX, 16, 11.
 फर-स्फार (आयुधविशेष) IV, 14, 6; V, 5, 2.
 फरुस-परुष IX, 20, 8. (Hem. I, 232.)
 फरुसत्तण-परुषत्व III, 3, 16.
 फलिह-स्फटिक I, 14, 2; V, 11, 2; VI, 10,
 6. (Hem.I, 186)
 फंस-स्पर्श V, 11, 5.
 फार-स्फार IX, 17, 11.
 *फिट्ट-भ्रंश, °इ VI, 11, 2. (Hem. IV,
 173)
 फुट्ट-भ्रंश °इ II, 2, 20; °इ VIII, 3, 10.
 (Hem. IV, 173, from स्फुट्ट H. फूटना
 M. फुटणें to break)
 फुड-स्फुट or स्पष्ट II, 3, 20; IX, 7, 12;
 (Hem. IV, 258.)
 फुडिय स्फुटित or स्पष्ट IV, 10, 8.
 फुरण-स्फुरण VII, 8, 9.
 फुरंत-स्फुरत VII, 10, 5; IX, 17, 22.
 फुरिय-स्फुरित II, 2, 4; III, 9, 18; VI,
 14, 9.
 फुरिउट्टउड-स्फुरित+ओष्टपुट IV, 8, 12.
 *फुस-मृत्, °इ II, 12, 10; (Hem. IV,
 105; prob. from स्पृश)
 *फेड-स्फोटय्, °हि V, 3, 11; °डिवि VII,
 10, 1. (Dr.Gune regards it as causal
 of फिट्ट and suggests स्फेड् as its Sans-
 krit equivalent, See भविस; H. फेटना,
 फोडना M. फेडणें)
 *फेडिअ-स्फोटित I, 18, 18.

च

*चट्ट-उपविष्ट I, 12, 1; IX, 23, 2. (Hem.
 IV, 444 ex. H. चैटना to sit)

वउल-वकुल (पुष्पविशेष) IX, 18, 15.
 वउल्ल-वन्ध् (कर्मणि) °इ VI, 16, 17; IX, 9, 1.
 वउल्लव्मंतर-वाह्य+अभ्यन्तर IX, 4, 9.
 *वत्तीस-द्वाविंशत् IX, 20, 16. (H. वत्तीस)
 वद्धायर-वद्ध+आदर IX, 8, 2.
 *वप्प-पित् I, 18, 5; III, 6, 2; IV, 8, 15; IV, 13, 11; VI, 8, 12; VIII, 6, 4. (H. M. वाप G. वापु)
 वलह-वलीवर्द IV, 12, 10; IX, 7, 7. (H. वैल)
 वलालअ-वल+आलय III, 4, 4.
 वलिय-वलिन् VII, 4, 9.
 वलिवंड-वलवत् I, 6, 14; V, 3, 12. VIII, 3, 2. (See. भविस.)
 वहत्य-वहिः+स्थ IX, 16, 9.
 वहिणि-भगिनी VII, 15, 2 (H. वहिन)
 वहिरिअ-वधिरित III, 8, 1; V, 12, 1. (H. वहिरा deaf)
 वहिरंध-वधिर+अंध IV, 4, 2.
 वंदीहर-वन्दिरह V, 2, 16.
 वंध-वन्ध्, °धंति V, 5, 3.
 वंभ-ब्रह्मन् VII, 10, 9; IX, 6, 1.
 वंभण-ब्राह्मण III, 14, 4; IX, 22, 7.
 वंभणचार-ब्रह्मचर्य IX, 9, 9.
 वार-द्वार V, 12, 10. (Hem. I, 79; II, 79, G. वारणुं)
 *वारह-द्वादश I, 12, 7; VI, 2, 7; IX, 13, 2. (Hem. 1, 219, H. M. वारा; वारह)
 वाघासम-द्वाविंशतितम VI, 5, 11 (H. वावीस वाइस)
 वाह-वाधा III, 15, 9.
 वाहिर-वहिर् III, 2, 6 (H. वाहर)
 विणिण-द्वि III, 6, 7 (Hem. III, 120)
 वीय-द्वितीय I, 5, 8 (Hem. II, 79 वाओ; G. वीयो)
 वुक्क-वायविशेष VIII, 6, 13 (गर्जेवुक्क. Hem. IV, 98)

वुज्झ-वुध्, °इ III, 15, 5. (Hem. IV, 217)
 वुज्झअ-वुध् + क्त II, 6, 10.
 वुज्झऊण-वुध् + क्त्वा VI, 13, 12.
 वुज्झर-वुध् + इर (ताच्छील्ये) IV, 2, 14.
 वुद्धिमेह-वुद्धिमेघा, स्त्री, VIII, 12, 6.
 वुह-वुध III, 4, 7; III, 5, 10.
 *वोक्कड-छाग (Goat) VII, 2, 4, (D. VI, 96. M. वोकड; H. वकरा)
 *वोलाव-कथ् + णिच्, °इ II, 12, 9, (Hem. IV, 2; H. वुलाना to call)
 *वोलाविअ-कथ् + णिच् + क्त III, 13, 7.
 *वोल्लिअ-कथित I, 13, 1; II, 4, 1; III, 5, 9; IV, 8, 8.
 *वोल्लिज्ज-कथ् (कर्मणि) °इ III, 10, 6.
 वोहिलाह-वोधि + लाभ IX, 14, 12.
 वोही-वोधि II, 3, 20 (lengthened metre)

भ

भअ-भय III, 10, 14.
 भइणी-भगिनी VIII, 5, 14.
 भइय-भय or भीति VI, 12, 9.
 भउहा-धू I, 17, 15; III, 10, 10. (H. भौह; M. भंवाई)
 भक्ख-भक्ष्, °इ IV, 2, 19.
 भक्खिअ-भक्षित VI, 4, 12.
 भक्खिज्ज-भक्ष् (कर्मणि) °इ VII, 2, 8.
 भग्ग-भग्न V, 11, 9; VII, 3, 1.
 भज्ज-भार्या IX, 23, 11.
 भज्जंत-भज्यमान IV, 15, 4.
 भज्जिऊण-भज् + क्त्वा IV, 15, 4.
 भड-भट IV, 9, 1; VI, 12, 8. (Hem. I, 195)
 भडारा-भट्टारक III, 7, 5; III, 8, 14; V, 6, 9.
 भणिअ-भणित I, 3, 13.
 भत्त-भक्त I, 2, 8; III, 4, 5.
 भत्त-भक्त (boiled rice) VIII, 2, 6 (H. भात)

भत्तार-भर्तृ V, 12, 1.

भत्था-भत्ता II, 10, 8.

भद्-भद्र IV, 1, 5; V, 2, 9; IV, 8, 7.

भद्दिय-भद्रित VI, 12, 8.

भम-भ्रम्, °इ II, 9, 12; °मेष्णिणु V, 2, 5.

भमंत-भ्रमत् I, 10, 10; III, 11, 1; V, 11, 4.

भमिय-भ्रमित I, 10, 13; VII, 2, 1.

भमर-भ्रमर II, 14, 4.

भयवंत-भगवत् II, 3, 22.

भरह-भरत, पु. I, 3, 8.

भरह-भरत (चक्रवर्ती) IV, 4, 13.

भरहखेत्त-भरतक्षेत्र I, 6, 3; I, 13, 3.

भरिय-भृत VII, 1, 11.

*भल्ल-भद्र III, 9, 16; III, 13, 16; V, 4, 18. (H, मला good)

*भल्लार-भद्र + तर III, 13, 8.

भल्लि-Fem. of भल्ल (spear) I, 15, 2. (Hem. IV, 330; भविस.)

(भवणुल्ल-भवन + उल्ल (स्वार्थे) V, 12, 7.

भव्वं भव्य I, 2, 7.

भविअ, °य-भव्य IX, 2, 2; IX, 20, 17.

भवित्ति भवित्री (भवितव्यता) VIII, 14, 4.

भवियव्व-भवितव्य IV, 5, 5.

भवीअ-भव्य IX. 21. 7. (lengthened for metre)

भवीयण-भव्य+जन IX, 21, 1.

भसल-भ्रमर I, 10, 13 (Hem. I, 244.)

*भंड-युध्, °मि IV, 8, 17 (M. भांडणें)

*भंडण-कलह IV, 8, 9; V, 4, 8 (P. VI, 101)

भंति-भ्रान्ति I, 4, 2; VI, 11, 2.

*भाअ-भाग VIII, 3, 10.

भाइ-भ्रातृ VIII, 5, 1 (H G. भाई).

भाइणेअ-भागिनेय VII, 8, 12; VIII, 12, 13.

भाउ-भ्रातृ IV, 11, 12 (M. भाऊ).

भाणिअ, °य-भणित II, 6, 1; IX, 6, 2 (lengthened for metre)

भामिर-भ्रम् + णिच् + इर (ताच्छील्ये) IV, 10, 13.

भायण-भाजन I, 10, 3; I, 18, 10.

भायर-भ्रातृ IV, 6, 10; VII, 11, 2.

भाव-भावय् °इ I, 17, 3; °हि I, 4, 11. (Hem. IV, 420 ex.)

भावण-भावना IX, 4, 9.

भाविज्ज-भावय् (कर्मणि) °इ III, 3, 4.

भाविंदिय-भावेन्द्रिय IX, 11, 11.

भास-भाषा I, 1, 6.

भासिर-भाष् + इर (ताच्छील्ये) III, 14, 2; IV, 2, 5.

भिउडि-भ्रुकुटि V, 4, 1. (Hem. I, 110.)

भिच्च-भृत्य I, 16, 9; VIII, 11, 2.

भिच्चत्त-भृत्यत्व IV, 5, 4.

भिच्चत्तण-भृत्यत्व VII, 3, 10.

भिज्ज-भिद् (कर्मणि) °इ IX, 15, 2.

*भिड-आकम्, °इ VI. 14, 4. (H. भिडना, M. भिडणें, G. भिडवुं)

*भिडिअ-आक्रान्तवत् III, 17, 8; V, 5, 13.

*भिडंत-युद्ध VII, 4, 13. (H. भिडन्त fight).

भिस-विस II, 11 12 (Acc. to Var. II, 38; Hem. I, 238; व of विस is not changed to भ.)

भीमवल-पु. VI, 11, 6.

भीमासुर-पु. V, 12, 2.

भीयर-भीकर (भयंकर) II, 7, 6.

भीस-भीस्तन् (स्वार्थे) °हि III, 7, 11.

भीसावणिया-भेषणिका (वियानाम) VI, 6, 9.

भीसावण-भेषण II, 4, 6; III, 14, 8.

भुअ, °य-भुज I, 17, 12; II, 7, 2; IV, 6, 14; VI, 15, 8.

भुअण-भुवन I, 5, 7; VIII, 3, 10.

भुअंग-भुज्ज III, 1, 1.

*भुक्किअ-भपित VII, 2, 10. (Hem. IV, 186, H. भुक्कना bark or bray).

मुक्ख-वुमुक्षा I, 11, 10 (H. भूख; M. भूक.)
 मुक्त-मुक्त V, 2, 4; VI, 9, 9.
 मुक्ति-मुक्ति IX, 2, 8.
 भुयण-भुवन IX, 5, 5.
 भुयंग-भुजङ्ग IX, 22 8.
 *मुल्ल-सृष्ट IX, 19, 2. (Hem. IV, 177,
 H. भूलना to forget or miss).
 भुञ्ज-भुञ्ज, °हिति IV, 5, 4.
 भूमाय-भू+भाग VII, 8, 10.
 भूमितिलय-°क, न. VIII, 11, 13.
 भूय-भूत IX, 10, 12; IX, 11, 3.
 भूयगाम-भूत+ग्राम (जीवसमूह) III, 15, 8.
 °भूयय-भूत+क (स्वार्थे) VI, 16, 1.
 भूसण-भूषण I, 16, 4.
 भूसिअ-भूपित I, 7, 7.
 भेय-भेद I, 12, 5; III, 6, 4; IX, 17,
 32.
 भेरि-भेरी (वाद्यविशेष) I, 9, 4; VIII, 6, 13.
 *भेरुड-चित्रक (द्वीपिन्) IV, 10, 13; VII,
 7, 5 (D. VI, 108.)
 भेसिअ-भेपित VII, 7, 1.
 भोअ,°य-भोग IV, 3, 8; VI, 5, 7.
 भोइ-भोगिन् VIII, 2, 4.
 भोइणि-भोगिनी IV, 6, 7; VIII, 2, 4.
 भोज्ज-भोज्य IV, 2, 9; IX, 17, 38.
 भोयण-भोजन I, 18, 5; V, 2, 4.
 भोयमाण-भुञ्जत IX, 18, 10.
 भोयरइ-भोग+रति I, 11, 10.
 भोयराअ-भोग+राग I, 10, 8.
 भोयंतराअ-भोग+अन्तराय I, 18, 8.

म

म, मं-ना III, 7, 10; III, 7, 11.
 मअ-मद् III, 3, 14; VI, 5, 11.
 मइ-मति I, 3, 6; III, 2, 14.
 मइय- मित (मलिन, टि.) VII, 7, 8.

मइरा-मदिरा IV, 2, 19; IX, 7, 4.
 मइलिज्ज-मलिनीक (कर्मणि), °इ VII, 9, 8.
 मइलिय-मलिनित IV, 8, 8; IX, 12, 12.
 मइवंत-मतिमत् V, 3, 7; IX, 12, 5.
 मई-मति VIII, 13, 13. (lengthened fo-
 metre).
 मईय-मदीय VI, 13, 6.
 मउ-मृदु II, 11, 11,
 मउड-मुकुट I, 8, 9; I, 11, 5; IX, 18,,
 (Hem. I, 107).
 मउच्चड-मदोद्धट VII, 9, 7.
 मउलिय-मुकुलित II, 7, 4; III, 4, 15
 (Hem. I, 107).
 मऊर-मयूर IX, 23, 7.
 मगहदेस-मगधदेश I, 6, 4; I, 13, 4.
 मग्ग-मार्ग I, 1, 7; IV, 1, 14.
 मग्ग-मार्गय्, °इ III, 6, 12; VII, 2,
 (H. मांगना to ask for).
 मग्गण-मार्गण IX, 2, 6 (H. मांगण
 beggar).
 मग्गंत-मार्गमाण IV, 4, 3; VIII, 12, 14.
 मग्गिअ-मार्गित III, 16; 13.
 मच्छर-मत्सर IV, 10, 3; V, 4, 14.
 मज्ज-मद्य III, 3, 16; IV, 2, 10; IX,
 9, 6.
 मज्ज-मस्ज्, °मि III, 10, 12.
 मज्जण-मार्जन or मज्जन (bath) V, 2, 3.
 मज्जार-मार्जार V, 8, 13.
 मज्झ-मध्य I, 5, 7; I, 6, 2.
 मज्झ-मम II, 3, 19.
 मज्झणण-मथ्याह VIII, 11, 3; IX, 20, 20.
 (Hem. II, 84).
 मज्झत्थ-मध्यस्थ III, 3, 15.
 मज्झिम-मध्यम I, 5, 11; IV, 3, 6, IX,
 20, 2.
 मट्टिय-मृत्तिका IX, 9, 11 (Hem. II, 29;!
 H. मट्टी).

*मडहुल्ल-लघु + उल्ल (स्वार्थे) III, 4, 12.

(D. VI, 117. लहुम्मि मडहं)

*मडंवं-पल्ली IX, 16, 2. (see भविस.)

मण-मनः VI, 10, 12.

मणहर-मनोहर I, 6, 12 (Hem. I, 156).

मणिगिय मनः + इङ्गित II, 6, 10.

मणु-मनाक् IX, 8, 7.

मणुय-मनुज II, 2, 12; III, 2, 16; VII, 15, 9.

मिज्ज-मनोज्ञ IX, 21, 38.

*मिरम-मनोरमा, स्त्री, VIII, 12, 3.

मिहगार-मनोरथ + कार III, 13, 9.

मिसरि-मनोहरी, स्त्री, III, 6, 2.

मिहुपराम-मनोभिराम I, 1, 10.

मीणइड-मान्यखेट, न. I, 1, 12.

मीमंसुत्त, °ण्णंति II, 4, 5; °ण्णिवि III, 9, 16.

मुअ, °य-मत I, 2, 7; I, 12, 7; VI,

मुअंत.

मुअं-मात्रा V, 2, 4; VI, 9, 5.

मुअय-मस्तक II, 12, 8; IX, 18, 11 (H. माथा).

महण-मर्दन III, 6, 12; IV, 7, 11; VIII, 3, 11.

महल-मर्दल (मुरज, वाद्यविशेष) I, 18, 5; II, 14, 12; IV, 10, 8 (D. VI, 119 com. M. मांदल).

मय-मृत I, 17, 15,

मय-मृग V, 2, 10.

मय-मद VIII, 1, 9; IX, 7, 9.

मयं-मम VI, 13, 19.

मयउल-मृगकुल I, 12, 10.

मयगल-मदगल (गज) II, 1, 3; III, 9, 17 (Pai. 9).

मयच्छि-मृगाक्षी I, 17, 2; III, 9, 10.

मयण-मदन I, 15, 1; III, 6, 6.

मयणडहण-मदन + दहन (शिव) IX, 7, 4.

मयणमंजूस-मदनमञ्जूषा, स्त्री, IX, 1, 11.

मयणलील-मदनलीला, स्त्री, VIII, 12, 4.

मयणवियार-मदन + विदारक IV, 5, 14.

मयणावज्जिय-मदनावर्जित IX, 12, 6.

मयणाहि-मृगनाभि (कस्तूरी) VII, 5, 9.

मयणिउज्जर-मद+निर्झर III, 9, 15.

मयणिम्मह-मद+निर्मथ IX, 15, 6.

मयपउर-मद+प्रचुर VI, 2, 1.

मयमह-मद+मथन III, 10, 1.

मयर-मकर II, 7, 6.

मयरद्धय-मकरध्वज III, 3, 15; III, 15, 7.

मयरहर-मकर+गृह (ससुद्र) I, 11, 4.

मयलंछण-मृग+लाञ्छन (चन्द्र) III, 12, 5; IV, 8, 8.

मयवाह-मृग+व्याध IX, 20, 15.

मयविभलिका-मदविहलिका (विद्यानाम) VI, 6, 20.

मयंग-मातङ्ग VII, 5, 7.

मर-मृ, °इ II, 6, 5; °रु IV, 9, 9.

मरगय-मरकत (मणि) I, 6, 12; I, 14, 2.

*मरट्ट-गर्व VII, 7, 6. (D. VI, 120),

*मल-मृद् °इ IV, 15, 1. (Hem. IV, 126; H. मलना to rub)

मलयासुंदरि-स्त्री, VIII, 2, 4.

*मलिय-मृदित IV, 10, 6; VIII, 15, 4.

मल्ल-माल्य IX, 20, 13 (Pai. 350)

मल्लय-मल्लक (शराव) I, 5, 8. (I. VI, 145)

मह-मह, काडक्ष्, °इ I, 10, 8. (Hem. IV, 192.)

मह-मथ्, °इ I, 10, 8; VIII, 7, 8.

महणवि-महादेवी V, 11, 12.

महग्गे-मम+अग्गे (?) VI, 13, 18.

महग्घ-महार्घ or महार्ह IV, 7, 6.

महग्घयर-महार्घ+तर I, 3, 14.

महण-मथन V, 10; 23.

महत्थ+महार्घ VI, 15, 3.

महरक्ख-महारक्ष, पु. VIII, 12, 2; VIII, 16, 10.

महंत-महत (मंत्रिन्) I, 3, 2; I, 16, 6. (H. महन्त)

महंत-महत 1, 2, 2.

महाइय महात्मन् V, 12, 11 (भविष).

महाबल-पु VI, 12, 4.

महाभीम-पु. VI, 12 2.

महारथ-मदीय V, 3, 13; VII, 6, 4.
(Hem. IV, 434; Mar. म्हारा H. ह्मारा).

महाबाल-महाब्याल, पु IV, 1, 8, VIII, 3, 6; VIII, 10, 1.

महियर-महीचर VII, 14, 8.

महिवइ-महीपति I, 9, 6; I, 15, 1.

महिवीढ-मही+पीठ VIII, 2, 1.

महिस-महिष I, 6, 11.

माहिसि-महिषी VII, 2, 8.

महिहरिन्द-महीधर+इन्द्र I, 9, 6.

महीहर-महीधर VI, 2, 1.

महु-Acc.Dat. and Gen. Sing. of अस्मद्-
I, 1, 10; I, 11, 11; I, 15, 11; I, 17, 3.

महु-मधु IV, 2, 10.

महुपाण-मधुपान IX, 8, 6.

महुमह-मधु+मथन (विष्णु) VII, 3, 9.

महुयर-मधुकर III, 7, 11.

महुयरोह-मधुकर+ओष VIII, 11, 5.

महुर-मथुरा, न. IV, 6, 4; IV, 15, 15; V, 6, 9.

महुर-दक्षिण मथुरा, न. IX, 1, 2.

महुर-मथुर VI, 10, 12.

महुरक्वर-मधुर+अक्षर IV, 2, 5.

महुरण-मधुर IV, 9, 1.

महुलिह-मधुलिह IX, 15, 1.

महोचहि-महोदधि IX, 16, 3.

महोचहि-महोदधि, पु. I, 2, 3.

मंगि-स्त्री VIII, 12, 5.

मंट-मूक, टि. IV, 4, 2.

मंडउह-मण्डप + उह (स्वार्थे) III, 15, 11.

मंडलग-मण्डलाग्र (असि) V, 13, 10.

मंडलिअ, °य-मण्डलिक III, 12, 10; VI, 8, 6; VII 4, 5.

मंडलीस-मण्डल + ईश I, 15, 7.

मंडव-मण्डप I, 6, 9.

मंडविअ-मण्डपित VII, 1, 15.

मंडिअ, °य-मण्डित 1, 5, 11; III, 5, 7; III, 16, 3.

मंत-मन्त्र I, 8, 4; III, 1, 10; IX, 2, 5.

मंतीस-मन्त्रीश IX, 22, 2.

मंथिअ-मथित I, 4, 10; IV, 4, 2.

मंदाइणि-मन्दाकिनी, स्त्री, VIII, 12, 4.

मंदारय-मन्दारक (पुष्पविशेष) I, 10, 6.

मंदौयरि-मन्दोदरी, स्त्री, V, 7, 8.

मंधाय-मान्धातु, पु. V, 2, 15.

मा-participle I, 3, 10; V, 2, 7.

माउहर-मातृगृह II, 14, 11.

माणिक-माणिक्य I, 13, 10.

माणिय-मानित I, 6, 6; V, 7, 1.

माणुसत्त-मानुषत्व IX, 17, 45

माणंत-मान+अन्त IV, 12, 5.

*माम-मातुल VII, 9, 1. (D. VI, 112; 4. मामा.)

मायवप्प-मातृ+पितृ IX, 18, 17. (see वप्प)

मार्यंद-माकन्द (आन्न) I, 6, 12; II, 1, 9.

(Hem. II, 174; D. VI, 128)

मार-तत्सम (मदन) III, 6, 13.

मारि-मारी (a pastilence) I, 16, 3.

मारेवअ-मृ+णिच् + तव्य III, 15, 4. (Hem. IV, 438.)

मालइ-मालती, स्त्री, VIII, 12, 9.

मालिणि-मालिनी VIII, 12, 9.

मासुह-मांस + उह (स्वार्थे) VI, 2, 6.

माहअ-माधव (विष्णु) VIII, 4, 13; IX, 3, 8.

माहप्प-माहात्म्य IV, 9, 14. (Hem. I, 33.)

मि-अपि I, 1, 7.

मिअ-मित IX, 25, 12.

मिग-मृग III, 3, 16.
 मिगजंगल-मृग+मांस (तत्सम) IX, 9, 5.
 मिगमार-मृग+मार IX, 8, 1.
 मिञ्चु-मृत्यु VI, 4, 9.
 मिञ्छादंसण-मिथ्यादर्शन IX, 5, 2.
 मिञ्छालिगि-मिथ्या + लिङ्गि IX, 12, 8.
 मिन्न-मित्र III, 3, 15; VII, 11, 17.
 *मिरिक्क-मत्सरकर, टि. VII, 7, 3. (विरिक्क-
 पाटित D. VII, 64; see variant).
 मिलिय-मिलित I, 9, 5; I, 18, 9.
 *मिलिय-मुक्त (रहित) VI, 2, 5. (मेल-मुच्
 Hem. IV, 91).
 मिस-भिष IX, 9, 7.
 मिहुण-मिथुन VI, 9, 4 (Hem. I, 87).
 मीणइ-मन्यते, or मिमीते (?) V, 9, 3.
 मीमंसा-मीमांसक IX, 10, 8.
 मुअ, °य-मृत II. 1 9; VII, 11, 2.
 मुअंत-मुअत् I, 9, 1; VII, 12, 8.
 मुअंग-मृदङ्ग I, 5, 9; VIII, 7, 7.
 मुक्क-मुक्क II, 12, 4; III, 6, 7; IV, 3, 5.
 मुक्ख-मुख VIII, 1, 7; IX, 22, 9.
 मुक्खुञ्जुय-मोक्ष + उच्यत VII, 14, 1.
 मुग्ग-मुद्ग (कणविशेष) V, 10, 2. (Var. III,
 1; H. मूंग).
 मुग्गर-मुद्गर V, 4, 3.
 मुच्च-मुच्, °इ VII, 2, 6.
 मुच्छ-मूर्च्छा VII, 7, 8.
 मुच्छिय-मूर्च्छित VII, 1, 13.
 मुञ्ज-मुह, °इ III, 9, 11.
 मुट्टि-मुट्टि VII, 7, 2.
 मुणाल-मृणाल II, 1, 13.
 मुणिमुत्त-मुनिमुत्त, पु. IX, 15, 10; IX,
 16, 1.
 मुणिल्ल-ज्ञा (कर्मणि) °इ III, 3, 7. (Hem.
 IV, 7).
 मुणिणाह-मुनिनाथ VII, 3, 8.
 मुणिय-ज्ञात VII, 1, 16. (Hem. IV, 7).

मुत्ता-मुक्ता II, 8, 10.
 मुत्ताहल-मुक्ताफल V, 11, 3.
 मुद्ध-मुग्ध II, 3, 21; V, 2, 5.
 मुद्धाई-मुग्धादेवी, स्त्री, I, 2, 1; I, 2, 5.
 मुय-मृ °इ II, 4, 13.
 मुय-मुच्; °इ IV, 12, 12; °हि, °सु. I, 3,
 10; III, 3, 13; °यंति I, 6, 9; मुएवि abs
 I, 5, 3.
 *मुसुमूर-भञ्ज्, °इ, III, 15, 10. (Hem.
 IV, 106).
 *मुसुमूरण-भञ्जन IV, 10, 15.
 मुह-मुख, I, 10, 13; I, 13, 5.
 मुहफेड-मुखस्फेट or °स्फोट VIII, 15, 8.
 (see. फेड).
 मुहरुह-मुखरुह (दंत) III, 15, 14.
 मुहल-मुखर I, 10, 12; VI, 15, 10.
 मुहवड-मुखपट I, 18, 8.
 मुहविधण-मुख+वेधन IX, 25, 3.
 मुहुर-मुखर VI, 15, 6.
 मुहुल-मुख+उल्ल (स्वार्थे) V, 9, 6.
 मुडिय-मुण्डित VII, 1, 15.
 मूढत्तण-मूढत्त्व IV, 3, 3.
 मेइणी-मेदिनी I, 15, 7; VI, 12, 9.
 *मेट्ट-हस्तिपक IV, 5, 5, (मेट्ट D. VI,
 138).
 मेणइ-मेनकी, स्त्री, VIII, 4, 8.
 *मेत्त-मात्र (प्रत्यय) I, 13, 3. (Hem. I,
 81).
 *मेर-नर्यादा I, 13, 3; IV, 2, 12, (नीमा
 D. VI, 113. M. मेर boundary).
 मेरअ-नदीय VII, 6, 2. (H. मेरा).
 मेलावअ-मेलापक IX, 11, 3.
 *मेल्ल-मुच्, °हि III, 3, 12; °लिदि, VI, 1, 2.
 (Hem. IV, 91).
 *मेल्लअ-मोचक IX, 1, 14.
 *मेल्लत-मुयन III, 9, 8.
 *मेल्लवहुं-मोहन् V, 3, 2.

*मेलाच-मोच्य, °हि VIII, 13, 6.
 *मेलाचिअ-मोचित III, 13, 14; VII, 15, 1.
 मेलाचिअ-मेलापित (भावे) III, 10, 14.
 मेह-मेघ I, 5, 5.
 मेहउर-मेघपुर, न. VIII, 7, 5.
 मेहउल-मेघकुल I, 1, 12.
 मेहलिय-मेलालिका II, 1, 4; II, 13 1.
 मेहवाल-मेघमाला, स्त्री, VIII, 7, 6.
 मेहवाहन-मेघवाहन, पु. VIII, 7, 5.
 मेहवाह-same as मेहवाहन VIII, 8, 1.
 मेहावि-मेघाविन् III, 1, 2.
 *मोकलिअ-मोचित III, 17, 1; IV, 9, 3.
 (M. मोकलणे to release).
 मोक्ख-मोक्ष II, 3, 19; VII, 6, 6.
 मोड-मोद् (भञ्ज्), °इति V, 5, 5; (H. मोडना to twist).
 मोडण-मोटन III, 14, 7.
 मोडंत-मोटयन् IV, 15, 6.
 मोडिय-मोटित VII, 7, 4.
 मोत्तिय-मौक्तिक I, 7, 7; V, 12, 8. (H. मोती).
 मोत्तिओह-मौक्तिक+ओघ IX, 18, 3.
 मोर-मयूर II, 1, 8. (Hem. I, 171, com. H. मोर).
 मोरपिच्छ-मयूरपिच्छ V, 10, 20.
 मोहंधार-मोह+अन्धकार IX, 4, 12.

य

य-च III, 4, 5.
 °यल-तल I, 11, 8.
 याणिअ, °य-ज्ञात VII, 2, 4; VII, 8, 8; VIII, 15, 7.
 याणेसि-जानासि IX, 17, 8. (Hem. IV, 292).

र

°रअ-रत II, 7, 3.
 रइ-रति I, 15, 2.
 रइ-रति, स्त्री, VIII, 12, 8.
 रइदइय-रति+दयितृ VII, 4, 1.
 रइपीई-रति+प्रीति III, 8, 2.
 रइय-रचित III, 5, 1.
 रइवइ-रतिपति V, 10, 13.
 रइवइरि-रति+वैरिन् (जिन) VIII, 10, 2.
 रई-रता (अनुरक्ता) VI, 5, 8.
 रउद्-रौद्र II, 3, 18; IX 7, 7.
 रउरव-रौरव (नरक) VI, 4, 14.
 रक्ख-पु. VIII, 2, 12; VIII, 16, 10.
 रक्खण-रक्षण VIII, 16, 12.
 रक्खिय-रक्षित VII, 4, 4.
 रक्खंकर-भस्मकर VIII, 16, 10. (H. ashes).
 रज्ज-राज्य III, 14, 13.
 रज्जगह-राज्य + ग्रह VI, 4, 7.
 रज्जेसरि-राजेश्वरी V, 2, 12.
 रणझणंत-onomatop. IX, 18, 4.
 रण्ण-अरण्य VI, 16, 15; IX, 25, 11 (Hem. I, 66).
 रत्त-रक्त I, 4, 5; V, 11, 13; VII, 2, 8.
 रत्तत्तण-रक्तत्व III, 10, 7.
 रत्तमाण-रक्तमान IX, 17, 10.
 रत्ति-रात्रि IX, 2, 2.
 रम्म-रम्य III, 6, 8.
 रम्मय-रम्यक (गहननाम) V, 10, 15.
 रय रजस् I, 11, 2; VII, 1, 9.
 रय-रद V, 11, 1.
 रयण-रत्न I, 3, 4; I, 12, 4.
 रयणकोडि-(१) रदनकोटि (२) रत्नकोटि III, 16, 2.
 रयणत्तय-रत्नत्रय IV, 3, 6.
 रयणमाल-रत्नमाला, स्त्री VII, 11, 1.

रयणायर-रत्नाकर, I, 3, 4; II, 7, 6.
 रयाणि-रजनी V, 2, 3.
 रयणीयर-रजनीचर VI, 7, 8.
 रयय-रजत, प. (कैलाश, विजयार्ध, टि.) VI, 2, 1.
 रयव्वय-रतव्रत VI, 3, 1.
 रवण-रमण VI, 10, 13.
 रवण-रम्य I, 7, 8; VIII, 1, 2 (Hem. * IV, 422).
 राल-रव + आल (मत्वर्थे) III, 1, 7.
 रमि (Hem. II, 159).
 रमि-रणदण-रविनन्दन (यम, शनि 01 कर्ण) III, 4, 4.
 रमिस-र-रवि + कर VIII, 1, 11.
 रमिह-रसा (भू) V, 11, 1.
 रमीण-रसाना I, 17, 8.
 रमींस-रइअ-रस + वादिन् IV, 11, 5.
 मुअ-र-रसत II, 5, 4.
 मुअ-राल-रस + आल (मत्वर्थे) I, 15, 5 लंपट, टि. (Hem. II, 159).
 रसिय-रसिक I, 13, 2.
 रसिय-रसित (शाब्दित) III, 17, 5.
 रसिय-रसित (रसयुक्त) VII, 2, 13.
 रसिल्ल-रस + इल्ल (मत्वर्थे) VIII, 9, 10.
 रह-रथ I, 16, 9; VI, 4, 7; VII, 3, 11.
 *रह-गुप्, रहंति I, 5, 9; °हि VI 1, 5 (the root from which रहस् is derived).
 रहस-रभस IX, 19, 1.
 रहिज्ज-गुप् (कर्मणि) °इ VI, 4, 7.
 *रंखोलमाण-दोलायमान VIII, 11, 7 (Hem. IV, 48).
 रंग-रक्त I, 7, 6.
 रंग-रङ्ग °इ VI, 14, 4 (M. रिंगना, रेंगा M. रंगणे).
 रंगंत-रङ्गत् II, 8, 3.
 रंगावलि-रङ्गावलि I, 7, 7; III, 6, 8. (M. रंगोळी).

रंजिज्ज-रञ्ज् (कर्मणि) °इ III, 3, 4.
 रंजिय-रञ्जित II, 9, 6.
 रंड-denom. from रण्डा (विधवा) °मि IV, 8, 17. (M. रंड).
 रंध-रन्ध्र VIII, 15, 11.
 रंभ-रम्भा IV, 6, 8.
 रंभ-रम्भा, स्त्री, VIII, 12, 7.
 रंधवण-रम्भा (कदली) + वन V, 10, 16.
 राअ-राजन् I, 16, 1; V, 2, 9.
 राअ-राग I 17, 3; I, 18, 8.
 राइअ, °य-राजित V, 8, 8; V, 13, 11.
 राईव-राजीव IV, 6, 12.
 राईस-रात्रि+ ईश IV, 6, 12.
 राउत्त-परिहित (?) IX, 20, 18.
 राएस-राजेश V, 7, 6.
 राणअ-राजन् II, 4, 13; V, 2, 11 (H. M. G. राणा)
 राम-तत्सम IV, 6, 9; VIII, 8, 5; IX, 17, 29.
 राय-राग I, 9, 2; VI, 3, 2.
 राय-राजन् III, 7, 4.
 रायउत्त-राजपुत्र VI, 13, 4.
 रायगिह-राजगृह, न. I, 6, 13.
 रायत्तण-राजत्व VI, 4, 8.
 रायपट्ट-राजपट्ट VI, 4, 4.
 रायसिय-राजश्री VII, 8, 10.
 रायहर-राजगृह VI, 15, 5.
 रायाएस-राजादेश VIII, 11, 9.
 रायालअ-राजालय III, 7, 4.
 रायावलि-रागावलि III, 7, 4.
 रायाहिराअ-राजाधिराज I, 9, 2.
 राव-रञ्ज् + गिच्, °इ V, 9, 4 (Hem. IV, 49.)
 रावण-तत्सम IV, 11, 2; VII, 14, 9.
 राहव-राधव VI, 17, 8; VII, 14, 9.
 *राहा-शोभा IX, 3, 7 (रह-कुन्ड D.VII, 13; Pai 14; See जस. See ने.)

रिड-रिपु I, 8, 1; I, 16, 7.
 रिण-ऋण I, 8, 12; VII, 6, 10 (Hem. I, 141)
 रिद्धि-ऋद्धि I, 14, 10. (Hem. I, 128).
 रिया-ऋच् (वेदपङ्क्ति) VIII, 10, 6.
 रिसि-ऋपि I, 5, 8, (Hem. I, 141)
 रिसिपंति-ऋपि +पङ्क्ति) IX, 2, 7.
 *रिंछ-शुक, टि. I, 6, 12.
 रइ रचि I, 14, 2; VI, 6, 22.
 *रक्ख-वृक्ष I, 18, 7; IX, 22, 9. (Hem. II, 127; H. M. रूख)
 रच्च-रच्, °इ III, 6, 14; IV, 6, 9; VII, 2, 16.
 रुञ्ज-रुच् (कर्मणि) °इ VI, 16, 17; IX, 9, 1. (Hem IV, 218).
 रुट्ट-रुट्ट IV, 9, 11.
 रुणरुण-onomatop. II, 9, 8.
 रुण-रुदित IV, 3, 13. (Var. VIII, 62).
 रुद्-रुट्ट II, 3, 18; IX, 6, 1.
 रुपिणि-रुक्मिणी, स्त्री, VII, 11, 15. (Hem. II, 52).
 रुय-रुद् °इ II, 4, 13.
 रुहिर-रुधिर IV, 10, 5; VI, 14, 7.
 रुहिरुद्ध-रुधिर+उद्ध (स्वार्थे) VI, 2, 6.
 रुंजिय-रुत्त (गुञ्जित) V, 11, 2 (Hem. IV, 57).
 *रुंद-विपुल, पूर्ण (Sk. रुन्द्र) I, 1, 7; III, 5, 10. (D. VII, 14; Pai. 126; M. रुंद)
 *रुंम-रुध्, °इ VI, 14, 5; °भिवि V, 2, 14; VIII, 3, 2 (Hem. IV, 218)
 *रुई-अर्कट्टम VII, 2, 4, (हवी VII, 9. M. रुई, See notes).
 रुय-रुप I, 15, 10.
 रुच-रुप I, 13, 8.
 रुचालोत्पण-रुप+आलोकन IV, 5, 8.
 रुस-रुप्, °हि IV, 9, 5. (Hem. IV, 236).
 *रुल्लण-प्रवाह (?) V, 4, 11; (compare H. रेलपेल)

रेवइ-रेवती, स्त्री, VIII, 12, 5.
 *रेह-राज् °इ I, 17, 8. (Hem. IV, 100).
 रोमंचिय-रोमाञ्चित III, 7, 15; V, 1, 12.
 रोव-रुद् °इ II, 13, 2. (Hem. IV, 226).
 रोवमाण-रुदत् IX, 18, 17.
 रोस-रोप III, 17, 8; VII, 14, 3; IX, 7, 9.
 रोसावउण्ण-रोप + अवपूर्ण V, 5, 6; VII, 5, 11.
 रोह-रोधस् (तट) I, 13, 7. (Pai. 312).

ल

लअ-लय IX, 14, 6.
 लइ-See ला.
 लइज्ज-ला (कर्मणि or लोट्) °इ III, 7, 8.
 लइय-गृहीत I, 9, 5; III, 5, 2. (D. VII, 18).
 लउडीयर-लकुटी+कर VIII, 13, 4.
 लक्ख-लक्ष्म् °इ III, 8, 7; °हि III, 3, 3.
 लक्ख-लक्ष (संख्या) II, 2, 9. (H. लाख).
 लक्खण-लक्षण I, 1, 6; III, 1, 13; VII, 10, 5.
 लक्खणकर-लक्ष्मण+कर III, 14, 5.
 लक्खिय-लक्षित V, 6, 2.
 लग-लग् °इ IV, 2, 19; °उ III, 9, 8;
 लगिगि (प्रारभ्य) VI, 1, 11; लग्गेवि II, 1, 9. (H. लगना, लगाकर).
 लग-लग्न III, 6, 12.
 लगण-लग्न VI, 12, 10.
 लच्छि-लक्ष्मी I, 3, 4; VI, 12, 11.
 लच्छीमइ-लक्ष्मीवती, स्त्री, VI, 8, 7; IX, 2, 1.
 लच्छीसर-लक्ष्मीधर (विष्णु) IX, 6, 1.
 लच्छीसिच-लक्ष्मीशिव (°सुख) VI, 4, 13.
 लज्जिय-लजित II, 5, 12.
 लट्टि-वाटि IX, 3, 4. (Hem. I, 247; H. लट्टी, लाटी).
 लत्त-लपित IX, 17, 27.

लत्त-लपित्वा IX, 17, 39.
 लम्भ-लभ् (कर्मणि) °इ IX, 8, 8. लम्भंति
 II, 6, 14.
 लय-लता III, 12, 14; V, 6, 13.
 लयअ-लात (गृहीत) VI, 7, 8.
 ललललंति-onomatop.IV, 15, 6.
 ललिय-ललित I, 7, 2; V, 6, 13.
 *ललक-रौद्र VII, 7, 1 (D.VII, 18; Pai.
 109. H. ललकार a challenge, this
 seems to suit better specially with
 हक H. हांक.)
 लवणणव-लवणार्णव I, 13, 3.
 लवंत-लपत् II, 1, 10; VIII, 1, 4.
 लविय-लपित VII, 13, 7.
 लह-लभ्, लहिवि, लहेवि II, 6, 18; VIII, 15,
 11. (Hem. I, 187).
 लहु-लघु (शीघ्रम्) I, 9, 4; I, 18, 1; III,
 6, 16. (M. लौकर quickly).
 लहुआरी-लघु+तरा III, 6, 3. (H. लहुरी)
 लहुई-लघ्वी III, 6, 1.
 लंकेस-लंका+ईश (१) रावण (२) चणक III.
 14, 5. (See Notes).
 लंपड-लम्पट IX, 8, 7.
 लवंत-लम्बमान IV, 15, 6.
 लंविरथणिया-लम्बस्तनिका (विद्यानाम) VI,
 6, 8.
 ला-ला (ग्रहणार्थे धातुः) लइ-लेहि I, 11, 11;
 III, 10, 3, 6; VI, 6, 28; लेइ I, 10,
 2; लेंति I, 1, 7; लेष्णिणु V, 8, 13; लेविणु
 1, 10 1; लएष्णिणु I, 15, 13. (H. लेना
 to take).
 लायण-लावण्य I, 17, 11; II, 4, 10; IV,
 10, 2.
 लालाविंड-लाला+विण्ड III, 16, 6.
 (मुखकाष्ठं लालापिंडी, टि.)
 लित्त-लिप्त IV, 4, 11; V, 11, 3.
 लिप्प-लिप् °इ I, 10, 9. (H. लीपना).

लिचि-लिपि III, 1, 1.
 लिह-लिख °हिवि VIII, 5, 10. (Hem. I,
 187; M. लिहणें).
 लिहाविय-लेखित I, 15, 14.
 लिहिय-लिखित I, 11, 5; III, 1, 11.
 लित-ला+शतृ V, 7, 3.
 लुद्ध-लुब्ध VII, 12, 4.
 लुय-लून VII, 5, 12.
 लूरण-लेदक IV, 10, 14. (Hem. IV, 124;
 prob. from लु.)
 लेइ-see ला.
 लेह-लेख VII, 11, 3; (Hem. I, 187).
 लेहार-लेखहार VII 10, 13.
 लोअ-लोक II, 4, 9.
 लोइय-लौकिक IV, 3, 3.
 लोइ-लुट्, °इ VI, 14, 6; °इति V, 5, 5.
 (स्वप् acc. Hem IV, 146; H. लोटना)
 लोइ-लुटित VII, 7, 6.
 लोइय-लुटित III, 16, 6. (लोइअ-उपविष्ट,
 D. VII, 25)
 *लोण-घृत I, 18, 3. (M. लोणी butter.)
 लोणसायर-लवणसागर VI, 16, 7.
 लोय-लोक I, 3, 6.
 लोयण-लोचन I, 7, 1; II, 13, 6; VII,
 1, 9.
 लोयवाल-लोकपाल VIII, 14, 12.
 लोह-लोभ III, 3, 14; IV, 2, 8.
 लोहिय-लोहित V, 4, 11; VII, 7, 7.
 ल्हस-हस्, °इ II, 4, 8; VI, 4, 4. (लंस
 acc. Hem. IV, 197).
 ल्हसिअ-हसित II, 8, 1.
 लिहक-नि+ली, °इ I, 7, 2; °उ VI, 4, 9;
 °कित्ति III, 17, 10. (Hem IV, 55).
 लज, टि. H. लुकना to hide)
 लिहकविअ-नि+ली+णिच्+ क्त II, 1, 5.
 लिहकाव-नि+ली+णिच्, °इ III, 8, 5.

व

व-इव I, 7, 1.

व-अपि VI, 10, 12.

वध-व्रत VI, 14, 12; VII, 10, 5.

°वङ्-पति I, 3, 7; III, 11, 10.

वङ्कट-वैकुण्ठ (उपेन्द्र) VII, 12, 7

(वङ्कुठ Pai. 21)

वङ्कटि-वैतण्डिक IX, 11, 6.

वङ्ग-व्यतिकर (वृत्तान्त) III, 5, 14; V, 6, 11; VI, 7, 14.

वङ्गायरण-वैयाकरण IX, 2, 9.

वङ्गरंत-वैर+अन्त IV, 12, 4.

वङ्गरि, °य-वैरिन् I, 4, 2; VII, 5, 9.

वङ्गवस-वैवस्वत (यम) I, 14, 6; VI, 4, 5.

वङ्गस-वैश्य V, 10, 14.

वङ्गखण-वि+आ+ख्या, °इ III, 1, 16; IX, 5, 11.

वङ्गखणिय-व्याख्यात VI, 8, 11.

वङ्ग-वल्गु, °इ I, 17, 7; VII, 1, 6.

वङ्ग-वर्ग III, 2, 7; VIII, 11, 4; IX, 19, 7.

वङ्ग-व्याघ्र VI, 8, 9; IX, 23, 1.

वङ्ग-वृज् °इ I, 10, 9; VII, 6, 1; IX, 6, 9.

(Hem. IV, 225).

वङ्गंत-व्रजत् VII, 1, 10.

वङ्ग-वक्षस् IV, 1, 9.

वङ्ग-वत्स IX, 9, 2.

वङ्ग-वत्स, दे. VII, 11, 5.

वङ्गर-वत्सर VI, 2, 7.

वङ्गल-वात्सल्य IX, 12, 9.

वङ्ग-वाद्य III, 1, 7; III, 6, 4; V, 9, 3.

वङ्ग-वज्र VII, 7, 2.

वङ्ग-वादय् (कर्मणि) °जंति II, 2, 8.

वङ्ग-वर्जय् °इ VI, 10, 13.

वङ्गकवाड-वज्रकपाट II, 8, 2.

वङ्गकंठ-वज्रकंठ, पु. VII, 15, 2.

*वज्जर-कथ् °इ II, 1, 11; VI, 10, 8.

(Hem. IV, 2)

*वज्जरीअ-कथित III, 8, 17; VI, 7, 4; VI, 17, 4.

वज्जंत-वाद्यमान IX, 22, 6.

वज्जिअ-वर्जित I, 1, 1; II, 5, 12; VI, 5, 5.

वज्जिअ-वादित III, 12, 4.

वज्जोयरि-वज्जोदरी, स्त्री. VII, 11, 14.

वङ्ग-वृत् °इ VI, 11, 2; VII, 6, 10; IX, 11, 3.

वङ्गुल-वर्तुल III, 4, 8.

वङ्ग-वट VI, 15, 8.

वङ्गण-पतन I, 11, 6.

वङ्गविडधि वट+विटपिन् VIII, 9, 4.

वङ्गचल-पटाञ्चल VII, 10, 6.

वङ्ग-वृष् °उ VII, 6, 2 (H. हाथ वङ्गना).

वङ्गंत-वर्धमान I, 10, 8.

वङ्गिमअ-वृद्धिमत् (दीर्घकालम्, टि.) VIII, 9, 7.

वङ्गिय-वर्धित IV, 9, 13; V, 1, 9; VII, 1, 9.

वङ्ग-व्रण III, 10, 4; IV, 10, 5; VII, 6, 2.

वङ्गमाला-वनमाला, स्त्री, VI, 8, 7.

वङ्गराअ-वनराज, पु. VI, 8, 6; VI, 12, 5.

वङ्गराइ-वनराजि IX, 15, 1.

वाणि-वाणिक् I, 17, 2; 1, 14, 10; IX, 15, 5.

वाणिय-व्रणित I, 7, 3.

वाणिवर-वाणिग्+वर I, 16, 6.

वाणीस-वाणिग्+ईश IX, 17, 11.

वाण्ण-वर्ण (colour) I, 7, 8; V, 10, 2; VIII, 1, 12.

वाण्ण-वर्ण (चतुराश्रम) I, 8, 3.

वाण्ण-वर्णय् °ण्णंतु I, 5, 4.

वाण्णंत-वर्णयत् V, 7, 9.

वाणिअ-वर्णित I, 4, 11.

वाणिज्ज-वर्णय् (कर्मणि) °इ I, 17, 6; II, 13, 8; III, 2, 9; V, 7, 9.

वाणिय-(1) वर्णा (2) पत्रिका, (3) वर्णिता, II, 5, 6, 7.

°वत्त-पत्र I, 10, 4; VIII, 15, 10.
 वत्त-वक्त्र I, 10, 4; IV, 12, 8.
 वत्त-वृत्त (वार्ता) VII, 3, 6.
 वत्थ-वत्त III, 8, 15; III, 11, 11; VI,
 9, 2.
 वत्थावहार-वत्थापहार VII, 10, 5.
 वहल-वार्दल (मेघ) IX, 25, 5. (बुर्दिन D.
 VII, 35; H. M. बादल or वादल).
 *वमाल-तुमुल VII, 7, 11, (वमाल D. VI,
 90. वमाल-कलकल Pai. 47, मेलापक or
 कोलाहल टि.)
 वम्म-वर्मन् III, 15, 10.
 वम्मह-मन्मथ I, 7, 3; III, 4, 17 (Hem.
 I, 242; II, 61.)
 वम्महवेय-मन्मथ+वेग VIII, 10, 9.
 वम्मुल्लुरण-वम+छेदक VII, 14, 4, (मर्मवेधक
 see जस; उल्लूर-तुड (वृट्) Hem. IV, 116;
 also see ल्लरण.)
 वय-वक I, 6, 6.
 वय-व्रत I, 12, 3.
 वयल्लाय-व्रतल्लाय (°शोभ) IX, 20, 3.
 वयण-वदन I, 1, 9; V, 2, 10.
 वयण-वचन I, 5, 1; I, 13, 1; VI, 5, 4.
 वयणराअ-वदन+राग VIII, 16 9.
 वयहल-व्रत+फल IV, 5, 1.
 वयंसी-वयस्या II, 2, 14; VIII, 4, 12.
 (Pai. 190).
 वरइत्त-वरिवृत् (पति) I, 17, 1; IV, 8, 6;
 VIII, 4, 5, (अभिनववर; D. VII, 44.)
 वरण-वारण VI, 3, 6.
 वरपत्त-वर+पात्र IX, 20, 19.
 वराअ, °य-वराक VI, 13, 18; VII, 15, 9;
 IX, 9, 12.
 वराडी-वराटिका III, 13, 3.
 वरिड्ड-वरिष्ठ I, 13, 4.
 वरिस-वर्ष (देश) IX, 15, 4.

वरीस-वर्ष (संवत्सर) IX, 21, 22.

(lengthened for metre)

वल-वल् (चलने) °इ, V, 1, 12; VI, 14, 4.

वलवल्-वलक्ष (धवल) VI, 13, 7. (Pai. 164)

वलग्ग-अवलग्ग VI, 13, 12.

वलिय-वलित (चलिय); वलीयस् वा III, 12, 10.

वलोइय-अवलोकित IX, 18, 21.

वल्लहराय-वल्लभराज पु. I, 3, 2.

वल्लीहर-वल्लीगृह I, 7, 2.

*वल्लूरिया-मांसपेशी शुष्कमांस टि. III, 3, 2.

(वल्लूर-गहन, क्षेत्र etc D. VII, 86; Pai.

353; वल्लरी, विल्ली-केश D. VII, 32;

वल्लरी-लता Pai. 346.)

ववहार-व्यवहार III, 3, 6; VI, 11, 11.

वसण-व्यसन I, 3, 9, I, 8, 7; VII, 5, 9.

वसंगअ-वशं+गत III, 14, 10.

वसंततिलय-°क, वननाम, VII, 11, 11.

वसंतमाल-°ला, स्त्री, IV, 6, 7.

वासिट्ट-वाशिष्ठ, पु. III, 3, 3.

वासियरण-वशीकरण III, 1, 10.

वसुणंदय-वसुनन्दक (Sword) VIII, 3, 8.

वसुमइ-°ती (पृथ्वी) I, 14, 2.

वसुमइ-°ती, स्त्री, IX, 15, 7.

वसुयत्त-वसुदत्त, पु. IX, 15, 7.

वसुंधरि-वसुंधरा, स्त्री, VI, 11, 5.

°वह-°पथ III, 17, 6; VI, 1, 3.

°वह-वध VI, 1, 3.

वह-वध् (हन्) °हेप्पिणु VII, 15, 3.

वहिज्ज-वध् (कर्मणि) °इ III, 2, 10.

वहु-वधू I, 3, 5; I, 16, 8.

वंकइ-वक्रयति II, 14, 10.

वंकत्तण-वक्रत्व III, 10, 10; III, 11, 3.

वंकाणण-वक्रानन III, 14, 3.

वंकावइ-वक्रयति VI, 4, 12.

वंच-वञ्च् °इ VI, 14, 4.

वंचिय-वञ्चित II, 6, 20.

वंचेवअ-वञ्चनीय III, 2, 12.

वंजण-व्यञ्जन II, 9, 1.
 वंछ-वाञ्छ, °इ IX, 10, 1.
 वंद-वन्द, °दिवि I, 12, 1; II, 3, 21.
 वंद-वन्द II, 11, 1.
 वंदिज्ज-वन्द (कर्मणि) °इ IV, 3, 11.
 वंस-वंश VI, 11, 4.
 वंसुव्मड वंश+उभृत् IX, 19, 11.
 वाइ-वादिन् IV, 11, 5; IX, 5, 11.
 वाइअ-वाचिक VII, 11, 4.
 वाइत्त-वादित्र III, 11, 7.
 वाईसरि-वागीश्वरी I, 2, 6.
 वाउ-वायु III, 6, 12.
 वाउड-व्यापृत I, 9, 7.
 वाउवेअ वायुवेग VIII, 5, 13.
 वाएसरि-वागीश्वरी III, 1, 4.
 °वाण-पान VIII, 1, 9.
 वाणरोह-वानर+ओष VIII, 16, 3.
 वाणिज्ज-वाणिज्या I, 15, 5.
 वाणिय-पानीय VIII, 15, 14.
 वाय-वाक् I, 12, 2.
 वायरण-व्याकरण I, 1, 10; III, 1, 3.
 वायअ-वा+आगत VI, 2, 12.
 वाया-वाचा (वाक्) VIII, 4, 11; 10, 10.
 °वार-व्यापार IX, 20, 19.
 वारण-तत्सम II, 5, 3, 4. (See notes).
 वारणिंद-वारणेन्द्र I, 9, 6.
 वारिअ-वारित III, 11, 4.
 वारुणिया-°का (वृष्टिकरी-विद्या) VI, 6, 26.
 वाल-व्याल, पु. IV, 1, 8; VIII, 10, 1.
 वालुग्ग-व्याल+उग्र VIII, 11, 9.
 वावि-वापी II, 8, 3; II, 11, 7.
 वासण-वासना IX, 5, 3.
 वासव-पु. I, 14, 10.
 वासव-तत्सम (इन्द्र) I, 14, 10.
 वाह-व्याध VIII, 8, 1.
 वाहर-वि+आ+हृ, °इ VI, 14, 6.
 वाहरत्तु-वा+अहोरात्रम IV, 5, 4.

वाहा-वाधा II, 8, 10.
 वाहिय-वाहित VII, 5, 7.
 वि-अपि I, 8, 2.
 विइण्ण-वितीर्ण II, 10, 7; VIII, 8, 2.
 विउलगिरि-विपुल° प. I, 8, 13.
 विउलवह-विपुल+पथ VI, 1, 3.
 विउस-विद्वस् III, 4, 2; IX, 15, 2.
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 विओयर-वृकोदर (भीम) पु. IV, 10, 17.
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 विचित्त-विचित्र I, 6, 3; IX, 21, 34.
 विच्छुलिय-विच्छुरित (सिक्त, टि.) III, 5, 5;
 VII, 7, 8.
 विच्छेय-वि + छिद् + णिच् °हि III, 3, 15.
 विजय-पु. VII, 8, 2.
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- IX, 17, 45. (विट्टाल Hem. IV, 422.
H. विटाल. M. विटाल.)
- विट्टु-विष्णु IV, 9, 11; VIII, 8, 8.
- विड-विट VII, 2, 4.
- *विडप्प-राहु VI, 14, 11; VII, 8, 5. (D.
VII, 65; Pai. 38).
- विडवि-विटपिन् I, 11, 5.
- विणअ-विनय I, 2, 3; V, 13, 9.
- विणयपाल-विनय°, पु. V, 2, 11.
- विणयमइ-विनयमति, स्त्री. V, 2, 12.
- विणास-विनाश IX, 5, 8.
- विणिग्गय-विनिर्गत I, 1, 9.
- विणिज्जिय-विनिर्जित I, 14, 4.
- विणिचारिअ-विनिवारित III, 11, 2.
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- विण्ण-विज्ञ IX, 14, 10.
- विण्णच-वि + ङप् °इ I, 8, 12. (M. विनवणे
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- विण्णविअ, °य-विज्ञापित I, 16, 7; IV, 7,
2; V, 1, 14; VIII, 16, 2.
- विण्णाण-विज्ञान I, 1, 5; VI, 5, 7; VIII,
15, 11. (Hem. II, 4.)
- विण्णाय-विज्ञात IX, 14, 3.
- विण्णि-द्धि II, 7, 9. (Hem. III, 120).
- वित्त-विद् + क्त VIII, 2, 1.
- वित्तंत-वृत्तान्त VI, 17, 11.
- वित्ति-वृत्ति I, 1, 10; I, 10, 7; I, 15, 3;
III, 1, 14.
- वित्थर-विस्तर I, 16, 8.
- वित्थार-विस्तार III, 8, 4; VII, 9, 10.
- वित्थारिअ-विस्तारित II, 14, 2.
- वित्थिण्ण-विस्तीर्ण I, 3, 5; VI, 17, 10.
- विदिग्गिअ-वि + जुगुप्सा IV, 3, 4; IX, 12,
10 (see दुग्गिअ).
- विदिण्ण-विदत्त I, 3, 7, (See दिण्ण)
- विदेह-दे. IX, 13, 5.
- विद्वचण-विद्रावण VI, 10, 10.
- विद्वावणिआ-विद्रावणिका (विद्यानाम) VI, 6, 10.
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- विप्पुरंत-विस्फुरत् I, 1, 3.
- विप्पुरिय-विस्फुरित I, 5, 4; V, 5, 12; IX,
23, 13.
- विबुज्झंत-विबुध्यमान (विकसत्) II, 11, 8.
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- विच्चमन्त-विभ्रम+अन्त I, 10, 10.
- *विच्चमाडिय-अपमानित, ताडित, टि. III, 11,
13. (विष्पाडिय-नाशित D. VII, 70. M.
वाभाडे काठणे to tear into shreds, भविस.)
- विमइ-विमर्द VI, 2, 12.
- विमला-स्त्री, VI, 2, 2.
- वियक्क-वितर्क IX, 21, 17.
- वियक्खण-विचक्षण III, 2, 3.
- वियड-विकट IV, 1, 9; VII, 10, 4.
- वियप्प-विकल्प III, 1, 11; VII, 11, 2;
VIII, 7, 3.
- वियप्प-वि+क्लप् °इ, IX, 8, 7; °हि V, 2, 1;
°प्पिवि IX, 24, 8.
- वियर-वि+चर्, °उ III, 9, 10.
- वियरंत-विचरत् I, 6, 2.
- वियल-वि+गल् °उ III, 10, 8.
- वियलिअ, °य-विगलित II, 12, 2; III, 4,
1; III, 17, 6; IV, 2, 1.
- वियलिय-विदालित III, 17, 4.
- वियस-वि+कस् °सिवि I, 5, 2.
- वियसंत विकसन्त I, 10, 1.
- वियंभ-वि+ङ्गम् °इ IV, 14, 14.
- वियंभिय-विज्ञाभित् II, 5, 9; VII, 8, 9.
- वियाणिय-विज्ञान IX. 6, 2; IX, 18, 10.
- वियार-विचार II. 5, 12.
- वियार-विचार III. 11, 9; V. 7, 4; VII. 5, 6.
- वियारभंगि-विचारभंगि, स्त्री, VIII, 12, 10.

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 विरइय-विरचित I, 7, 7; I, 18, 2.
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 *विरेह-वि+राज् °इ I, 10, 5 (Hem. IV, 100).
 *विलआ, °या-वनिता II, 2, 9; VI, 7, 1;
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 विलीण-विलीन VI, 13, 17.
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 विलेवण-विलेपन VI, 9, 2.
 विच-इव III, 8, 3 (Hem. II, 182).
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 विवरीय-विपरीत III, 9, 9.
 विचंक्रं-वैरिणां वक्रम्, टि. VI, 13, 5.
 विवाह-गरुडवाहन (विष्णु) VIII, 8, 4.
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 विवेइय-विवेकित II, 10, 9.
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 विसज्जिय-विसर्जित II, 14, 9; VII, 11, 3.
 *विसइ-दलन VII, 7, 6. (Hem. IV, 176;
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 विसम-विपम, I, 7, 3; II, 12, 9.
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 विसहर-विपधर I, 11, 1; VII, 1, 11.
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 विसंठुलिय-विसंस्थुलित (विहल) II, 13, 1.
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 विसाय-विपाद II, 3, 2; IV, 4, 2.
 विसालणेत्त-विशालनेत्रा, स्त्री. I, 14, 7; II,
 2, 15.

विसिद्ध-विशिष्ट I, 1, 6; I, 4, 3; IV, 3, 9.
 विसिण्ण-विशीर्ण VII, 14, 3.
 °विह-°विध III, 12, 6; IX, 13, 2.
 विहअ, °व-विभव I, 14, 5; VII, 7, 6; IX,
 3, 5.
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 विहड-वि+घट् °डिवि I, 18, 3; °डेसइ II, 8, 2.
 विहडिय-विघटित III, 14, 8; VII, 7, 4.
 विहात्ति-विभाक्ति I, 12, 11.
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 II, 58; Var. III, 47.)
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 विहाण-विधान III, 1, 9; VII, 10, 10; IX,
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 नित, टि.) IX, 22, 12
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 7, 7.
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 विहिअ-विहित V, 10, 1.
 विहिण्ण-विभिन्न III, 7, 15; VII, 11, 2.
 विहुर-विधुर (दुःख) I, 11, 3; V, 10, 8.
 विहूइ-विभूति VIII, 1, 13.
 विहूसण-विभूषण III, 2, 7; V, 13, 1.
 विहूसिअ-विभूषित VI, 14, 8.
 विहोडण-विस्फोटन III, 14, 7. (ताडन, Hem.
 IV, 27.)
 विजणय-व्यञ्जन+क VI, 9, 7.
 विंद-वृन्द II, 5, 6; III, 1, 8.
 विंध-व्यध्, °धंति V, 5, 2.
 विंमल-विहल IV, 10, 8; (विचमल Hem.
 II, 58.)
 विंभिय-विस्मित VI, 7, 13; (विमहअ-विस्मय
 Hem. II, 74; Var. III, 32.)
 °वीढ-पीठ IV, 10, 6; VIII, 2, 1.
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 वीयमाण-वीज्यमान IX, 18, 6.
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 वीराणा-वीर+आज्ञा I, 13, 1.
 वीला-वीडा VI, 13, 17 (विलिय, D. VII, 65.)
 वीसासुहिया-विश्वासं सुखं (हितं) च करोतीति, टि.
 विद्यानाम VI, 6, 23.
 वुद्धी-वृष्टि II, 11, 4; (Hem. I, 137).
 वुद्ध-वृद्ध III, 2, 3; (Hem. I, 131).
 वुद्धुत्तण-वृद्धत्व IX, 10, 5.
 वुद्धि-वृद्धि II, 10, 1.
 वुत्त-उक्त II, 13, 10; III, 9, 3; V, 2, 8;
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 वूह-व्यूह III, 1, 10; VIII, 14, 8.
 वे-द्वि IX, 20, 11; (Hem. III, 119).
 वेअ-वेद IX, 8, 8.
 वेइअ-वैदिक IV, 3, 3.
 वेढ-वेष्ट °डिभि VIII, 1, 8 (Hem. IV, 221)
 वेढिअ-वेष्टित III, 16, 4; VI, 14, 2.
 वेयवाइ-वेद + वादिन् IX, 10, 2.
 वेयविहि-वेदविधि IX, 9, 9.
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 *वेल्हल-कोमल विलासिन् वा II, 4, 1; VI,
 15, 2; (Hem. VII, 96).
 वेल्हि-वल्ली I, 15, 2.
 वेव-वेप् °इ V, 1, 12.
 वेविय-वेपित IV, 15, 1.
 वेस-वेश्या III, 7, 9.
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 वेसावाडअ-वेश्या + पाटक, टि. V, 1, 7;
 VII, 6, 9; (H. बाडा enclosure).
 वेसि-वेस्ति VI, 13, 8.
 वेहविअ-वधित (विलक्षीकृता, टि.) II, 1, 10;
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 IV, 195, does not suit here).

स

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 सइं-स्वयम् I, 15, 9; III, 4, 17; III, 11, 4.
 सई-सती II, 1, 1.
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 सउच्च-शौच I, 4, 4; III, 3, 6; VI, 10, 9.
 सउज्जवण-सद् + उद्यापन (See उज्जवण) IX,
 21, 19.
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 सउयामणि-सौदामिनी IX, 9, 6.
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 सउहयल-सौध + तल VIII, 4, 11,
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 सच्छ-स्वच्छ III, 4, 4.
 सज्झाय-स्वाध्याय VI, 5, 4.
 सज्झाण-सद् + ध्यान (स्वाध्याय, टि.) IX, 20, 10,
 * सडुट्ट स+अलीक VI, 13, 15 (see-डुट्ट.)
 सट्ट-शाठ्य I, 5, 3.

सणर-स्व+नर VI, 8, 2.
 सणाहि-स्व+नाभि II; 1, 6,
 सणिच्छर-शनैश्चर (ग्रहनाम) III, 17, 12; IV,
 10, 2; (Hem I, 149).
 सणियड-स्व+निकट VI, 2, 11.
 सण्णज्ज-सम्+नह् (कर्मणि) °इ VII, 5, 21;
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 सण्णद्ध-सन्नद्ध V, 4, 20.
 सण्णंज्जंत-सन्नह्यमान VII, 6, 1.
 सण्णास-सन्वास IV, 2, 18; VIII, 13, 8.
 सण्णाह-सन्नाह VI, 4, 2.
 सण्णिह-सन्निभ I, 3, 7; I, 5, 9.
 सण्णिहिय-सन्निहित I, 8, 3; VI, 15, 3.
 सण्हाण-स+त्लान IX, 17, 25.
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 सधअ-स+ध्वज III, 16, 4.
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 सप्पुरिस-सत्पुरुष VIII, 9, 1. (Hem. I,
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 सवरी-शवरी V, 11, 14.
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 समग्घविअ-सम्+अर्घित V, 2, 4. (अग्घ-रा.
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 संमण-श्रमण VI, 3, 10.
 समत्ति-समाप्ति I, 16, 2; IX, 3, 6.
 समप्प-सम्+अर्पय् °मि III, 7, 13; °इ V, 1,
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 समलहण-संवाहन IX, 20, 13.
 समंजस-समञ्जस I, 3, 13.
 समंति-स्व+मन्त्रिन् IV, 1, 5.
 समायअ-समागत III, 9, 5.
 समायारिअ-समाचरित II, 8, 9.
 समासिअ-समाश्रित IX, 6, 3; IX, 12, 11
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 समिदि-समिति I, 12, 3.
 समिद्ध-समृद्ध IV, 4, 6.
 समिद्धि-समृद्धि IX, 3, 5.
 समिअ-शमित I, 8 1; I, 11, 6.
 समीरिअ-समीरित III, 5, 15.
 समुज्जव-समुद्यम III, 2, 1.
 समुज्जोय-समुद्योत VI, 13, 17.
 समुट्ठिअ-समुत्थित III, 16, 9; V 12, 13.
 समुत्तिपप्पस-स्वमुक्ति+प्रदेश IX, 17, 40.
 समुद्ध-सम्+ऊर्ध्व IX, 21, 5.
 समुह-स्व+मुख समूह वा II, 10, 2.
 सम्मइ-सन्मति I, 8, 13.
 सम्मगा-सन्मार्ग IX, 20, 2.
 सम्मत्त-सम्यक्त्व IV, 3, 4; IX, 2, 7.
 सम्माइट्ठि-सम्यग्दृष्टि IV, 3, 4.
 सम्माइय-समायात VI, 2, 3. (H. मन में समाना).

सम्माण सम्+मानय् ° णिवि I, 15, 1.
 सम्माणिय-सम्मानित VI, 8, 12.
 सय, °अ-शत I, 6, 6; I, 13, 4; V, 11, 7.
 सयज्ज-स्व + कार्य IV, 5, 13.
 सयज्जयर-स्वकार्य + कर II, 4, 13.
 सयण-शयन II, 14, 10; V, 13, 10.
 सयण-स्वजन VIII, 12, 2.
 सयणत्तण-सुजनत्व VIII, 13, 10.
 सयमह-शतमख (इन्द्र) I, 14, 3.
 सयर-स्व + पर V, 4, 17.
 सयवत्त-शतपत्र IV, 8, 16; IV, 12, 8.
 सयसूलिणिया-शतशूलनिका (विद्यानाम) VI, 6, 8.
 सया-सदा II, 3, 12.
 सयासिअ सदाशिव IX, 6, 3.
 सर-शर I, 7, 3; III, 6, 13; VII, 6, 11.
 सर-स्वर III, 6, 4.
 सर-सृ °इ I, 10, 2; I, 11, 2; °सु VII, 13, 7; °रिवि VII, 6, 7.
 सर-स्मर (काम) I, 17, 15; VI, 16, 11; VIII, 3, 4.
 सरउयय-स्वरोदय III, 1, 9.
 सरण-शरण I, 11, 1; V, 3, 4.
 सरणाइय-शरणागत VIII, 13, 10.
 सरधणु-स्मर + धनुः II, 9, 8.
 सरयण-स + रत्न VIII, 3, 8.
 सरवण-स्मर (or शर) + वृण IV, 5, 11.
 सरसासाहिअ-स्मरलक्ष्म्याः साधकः टि. IX, 1, 8.
 सरसुत्तियार-सरस + उत्ति + कार IV, 9, 10.
 सरसुच्छु-सरस + इक्षु VIII, 6, 1.
 सरहस-स + रभस IX, 19, 1.
 सरंत-सरत् VII, 2, 5.
 सराइय-सरागा IX, 19, 12.
 सरासइ-सरस्वती I, 3, 5.
 सरासइ-सरस्वती, स्त्री, VIII, 12, 6.
 सरि-सरित् V, 4, 16.
 सरिद्धि-स्व + कद्धि VI, 13, 9.

सरिस-सदृश VI, 3, 9.
 सलक्खण-सद्+लक्षण III, 13, 10.
 सलसलंति-onomatop. IV, 15, 5.
 सलहिज्ज-श्लाघ् (कर्मणि) ° इ VIII, 6, 5 (Hem. IV, 88).
 सलिलजाण-सलिलयान I, 15, 6.
 सल्ल-शल्य I, 12, 4.
 सल्लइ-शलकी (see notes) VII, 2, 5.
 सल्लइ-शलयायते VII, 2, 5.
 सल्लि-शलकी II, 1, 4.
 सल्लिय-शल्यित III, 6, 7.
 सवडंमुहु-अभिमुख (संमुख) V, 8, 9; VIII, 8, 1. (D. VIII, 21).
 सवण-श्रवण (कर्ण) III, 17, 3.
 सवणभोयण-सर्वोन्नमोजन III, 7, 1 (सर्वं दालियुक्त भोजन, टि.).
 सवत्ति-सपत्नी II, 2, 14; III, 8, 16. (II. सौत)
 सवर-शवर VI, 8, 1.
 सवाल-स्वपालक आत्मरक्षक, टि. IV, 15, 14.
 सवियप्प-स+विकल्प III, 1, 11.
 सवीअ-स+वीज IX, 21, 7.
 सव्वत्थ-सर्व+अर्थ IX, 7, 7.
 सव्वाहरत्त-सर्व+अधरत्व IV, 5, 4.
 सव्वोसहिया-सर्वोपधिका (विद्यानाम) VI, 6, 23.
 सस-स्वस III, 6, 3; V, 3, 13; VII, 4, 5.
 ससयण-ध्वश्रु+जन VI, 12, 7.
 ससयण-स+स्वजन VII, 10, 12.
 सससुअ-स्वस+सुत VII, 9, 2.
 ससहर-शशपर I, 3, 3; VI, 10, 6.
 ससहरमुहिय-शशपरमुहो VI, 1, 9.
 ससहाव-स्व+स्वभाव VI, 5, 6.
 ससामि-स्व+स्वामिन् VIII, 5, 3.
 ससालणय-(सव्यजनं, शालयुद्धरिदं मणय- जीवदन्धनमुक्ते वा, टि.) VI, 9, 4. (शालयुद्धरिदं some kind of di-sh; see मणित् VI, 23, 3.)
 ससि-शक्ति I, 17, 11.

ससियर-शाशि+कर VIII, 1, 10.
 ससुर-(1) धसुर (2) स+सुर VI, 15, 4.
 *सह-राज् ° इ I, 10, 7 (Hem IV, 100).
 सह-सह् ° हिवि II, 6, 18.
 सहल-सफल VII, 14, 4.
 सहस-सहसा III, 9, 1; VII, 1, 3.
 सहस-सहस्र III, 17, 7.
 सहसारग-सहस्रार (16th heaven) + अग्र
 IV, 5, 2.
 सहंत-सहमान II, 13, 4.
 सहाध-स्वभाव I, 5, 5; III, 11, 3.
 सहास-सहस्र II, 2, 2; VIII, 5, 12.
 सहि-सखिन् VI, 12, 11.
 सहिणाण-स or स्व+अभिज्ञान VI, 8, 11.
 सहियसहिय-सखि+सहित III, 5, 5.
 सहियत्तण-स्व+हितत्व III, 11, 3.
 सहुं-सह II, 1, 2; III, 8, 3.
 सहैज्जअ-सहायक VII, 15, 8.
 संक°का-शंका IV, 3, 4; IX, 12, 10.
 संकड-संकट VII, 3, 11.
 संकंति-संकान्ति IX 2, 6.
 संकमिअ-संकान्त II, 8, 10.
 संकास-संकाश I, 5, 8.
 संकिण्ण-संकीर्ण III, 4, 14.
 संकोयण-संकोचन IX, 25, 3.
 संख-शंख III, 1, 7.
 संखपुरिस-सांख्य+पुरुष IX, 10, 9.
 संखालिया-शंखलिका VI, 6, 19.
 संखोहण-संशोभण III, 1, 12.
 संखोहणिका-संशोभणिका (विद्यानाम) VI, 6,
 11.
 संगय-संगत III, 4, 14; IX, 12, 4.
 संघट्टिय-संघटित III, 16, 7.
 संघर-सम्+ह् ° इ IX, 6, 6.
 संघाय-संघात VII, 2, 7.
 संघारिअ-संघारित VII, 2, 15.
 संचिज्जमान-संच्रीयमान I, 1, 8.

संनूर-सम+चूर्णय् ° इ VI, 14, 6.
 संचेअ-संचेतव्य III, 2, 12.
 संजाय-संजात VI, 15, 8.
 संजुत्त-संयुक्त III, 6, 4.
 संजोइय-संयोजित II, 14, 5; V, 9, 11; VI,
 9, 2.
 संजोय-संयोग I, 12, 8.
 संझा-संध्या VI, 9, 7.
 संझाराअ-संध्याराग VI, 4, 8.
 संटाण-संस्थान IX, 11, 9.
 संटिअ, °य-संस्थित I, 6, 1; IV, 1, 14; VIII,
 8, 9
 संड पण्ड (वृन्द) VII, 7, 4.
 संत-सत् I, 2, 2.
 संत-शान्त I, 10, 11.
 संताण-संतान IX, 11, 10.
 संतय-संतत VIII, 7, 1.
 संतावण-संतापन III, 14, 8.
 संतावणिया-संतापनिका (विद्यानाम) VI, 6, 9.
 संताविर-सम्+तापय्+इर (ताच्छील्ये) VIII, 3, 5.
 संति-शान्ति, स्त्री, VIII 12, 5.
 संतिकसाय-शान्त + कपाय, IX, 12, 3.
 संतोसिज्ज-सम् + तोपय् (विविलिङ्.) ° इ III,
 3, 10.
 संथविय-संस्थापित V, 1, 4.
 संथारसेज्जा-संस्तर or सस्तर + शय्या (a bed
 of leaves) IX, 20, 10. (सत्थर Hem.
 IV, 356. ex. सत्थरअ Pai. 402).
 संथुअ-संस्तुत VI, 3, 4.
 संदण-स्यन्दन II, 6, 2; IV, 7, 11.
 संदाण-सम् + दान् ° हि III, 10, 5.
 संदाणिअ-संदानित (वद्ध) VII, 3, 11.
 संपइ-सम्प्रति VI, 12, 3; VIII, 6, 4.
 संपज्ज-सम् + पद् ° इ III, 2, 8.
 संपत्त-सम्प्राप्त VIII, 9, 10.
 संपाइअ-सम्पादित V, 8, 8.
 संपोसहोवास-सम् + प्रोपथोपवास IX, 20, 3.

संवाहण-संवाहक or सम्वाधक III, 15, 9.
 संवोह-सम् + बोधय् °हिवि VII, 9, 9.
 संवोहणिया-सम्बोधनिका (विद्यानाम) VI, 6, 13.
 संवोहिय-सम्बोधित VI, 5, 4.
 संभर-सम् + भृ °रिवि III, 15, 2.
 संभरिअ-सम्भृत I, 9, 11.
 संभव-सम् + भू °उ II, 4, 1.
 *संभेड-सम् + आक्रमण (संघट्ट) IV, 14, 12.
 (See भिड, M. भेडी-competition. भेड-भीरु, D. VI, 107, does not suit here).
 संमुहिय-संमुखी VI, 1, 9.
 संमाण-सम् + मानय् °इ III, 7, 14.
 संवेयाइय-संवेग + आदिक IX, 12, 5.
 संवर-तत्सम I, 12, 9.
 संवरिय-संवृत VI, 9, 5.
 संस-शस् °सिवि VII, 10, 5.
 संसग्ग-संसर्ग V, 11, 9.
 साड-(१) स्वाहु, (२) स्व + आयुः VI, 9, 6.
 साड-(१) स्वाहु (२) लक्ष्मी, टि. VII, 6, 12.
 साड-शाट V, 11, 5.
 साडी-शाटी VII, 13, 3, (गजपत्याण, टि.).
 साम-शम IX, 2, 5.
 साम-श्याम VII, 4, 6.
 सामत्थ-सामर्थ्य IX, 14, 4.
 सामंगि-श्यामाङ्गी, स्त्री. VIII, 12, 5.
 सामाइअ-सामायिक IV, 2, 15.
 सामि-स्वामिन् II, 3, 19; V, 6, 3; VII, 6, 10.
 सामिसाल-स्वामिन् I, 15, 5. (prob. स्वामि + सार (श्रेष्ठ)).
 साय-स्वाद IV, 2, 11.
 सायत्त-सपत्नी III, 9, 9; (H. सौत).
 सायर-सागर I, 4, 11.
 सायरदत्त-सागरदत्त, पु. V, 10, 7.
 सायार-स + आचार VI, 2, 7.
 सारअ-सारक (भ्रामक) VIII, 10, 8.
 सारि-(The moving piece in the game

of चौपड. H. सारी देना to move the piece).
 सारिच्छ-सादृश्य III, 8, 7.
 सालि-शालि I, 6, 5.
 सावय-श्रावक (Jain layman) I, 12, 6; VI, 3, 6.
 सावित्ति-सावित्री, स्त्री. VIII, 12, 5.
 सास-धास III, 6, 9; VIII, 11, 5.
 सास-शस्य (धान्य) VI, 11, 5; IX, 3, 5.
 सासय-शाश्वत IX, 11, 11.
 सासाणिल-धास+अनिल VI, 4, 3.
 सासुरय-धसुर+क IV, 8, 14.
 साह-शाखा IX, 3, 7.
 साह-साध् ° हेष्णिणु IV, 1 1.
 साहअ-साधक IX, 3, 2.
 साहण-साधन III, 1, 12; V, 1, 5; VII, 1, 10.
 साहंमिय-सह+धमिन् IX, 12, 9.
 साहामय-शाखामृग VII, 1, 12.
 साहारअ-सहकार (आम्र) III, 6, 13.
 साहारिअ-सवारित VII, 9, 3, (see Notes).
 साहिअ-साधित III, 17, 13.
 * साहिअ-कथित VII, 3, 5, (Hem IV, 2).
 साहिज्ज-साष् (कर्मणि) ° इ III, 2, 13; IX, 5, 4.
 साहिज्ज-साहाय्य VII, 4, 10.
 साहिमाण-स+आभिमान IV, 11, 3.
 साहु-साधु III, 2, 10.
 साहुकारिअ-साधुकारित VII, 9, 3.
 साहुपसंस-साधु+प्रसंसा VI, 3, 11.
 सिअ-शिव IX, 6, 2.
 सिक्ख-शिष् ° इ III, 1, 2; ° हुं V, 8, 2; ° क्खावर-I, 10, 6.
 सिक्ख-शिक्षा VII, 13, 6.
 सिक्खिअ-शिर्षित VII, 6, 5; VIII, 1, 5.
 सिग्घ-संप्र IX, 17, 37.
 सिज्ज-सिष् ° इ III, 2, 6. (Hem. IV. 217.)

सिद्ध-शिष्ट I, 5, 8; VII, 3, 8; IX, 10, 8.

सिद्ध-सृष्ट VIII, 14, 1.

सिग्निद्ध-स्तिग्ध II, 5, 6; (Hem II, 109).

सिग्नेह-स्नेह IX, 15, 3.

सिक्त-सिक्त II, 5, 11; IV, 8, 16.

सिक्त-सिक्त IX, 7, 1.

सिद्धत्त-सिद्धत्व IX, 6, 10,

सिप्प-शिल्प III, 1, 11.

सिप्पि-शुक्ति II, 8, 10; (Hem II, 138.

H. सीप).

सिमिर-शिविर V, 1, 1; VI, 7, 12.

सिय-सित I, 7, 4; III, 4, 11.

सिय-श्रित VIII, 16, 4.

सिय-श्री IX, 4, 3.

सियपंचमि-श्रीपञ्चमी I, 3, 11.

सियसेविअ-श्री + सेवित V, 11, 12.

सिर-शिरस् I, 9, 3; I, 17, 16; VI, 10, 16.

सिरकमलुह-शिरः + कमल + उह (स्वार्थे) V,
6, 6.

सिरि-श्री I, 1, 11; I, 3, 1.

सिरिलंपड-श्री + लम्पट III, 15, 3.

सिरिमइ-श्रीमती, स्त्री, I, 15, 9; VIII, 12, 1.

सिरिरक्खराअ-श्रीरक्षराज, पु. VIII, 12, 1.

सिरिषम्मराअ-श्रीवर्मराज, पु. I, 15, 8; I,

16, 7; III, 13, 5; IV, 6, 6; IV, 9, 6.

सिरिहर-श्रीधर, पु. I, 14, 8; III, 14, 12;

III, 16, 3; IV, 14, 1; IX, 24, 1.

सिरिहर-श्रीधर (विष्णु) IV, 4, 13,

सिल-शिला IV, 4, 11; VII, 10, 6.

*सिद्ध-भट्ट spear V, 5, 1, (Hem. IV,

387, ex. सेह-शर D. VIII, 57 does

not suit here as चाण is mentioned

separately in the very next line.).

सिव-शिव (शृगाली) VII, 6, 9.

सिवएवि-शिवदेवी (Mother of नेमि, the

22nd Tirthamkar) II, 8, 14.

सिविण-स्वप्न II, 7, 5; (Hem. I, 46).

सिविणेह-स्वप्न + ईहा V, 11, 10.

सिसिर-शिशिर IX, 25, 6.

सिसुवाल-शिशुपाल (enemy of Krishna)
VII, 15, 3.

सिहर-शिखर VII, 10, 7; VIII, 11, 1.

सिहरग्ग-शिखराग्र I, 7, 5.

सिहरि-शिखरिन् I, 1, 12; V, 10, 15.

सिहि-शिखिन् (अग्नि) I, 5, 5; IV, 14, 3.

सिहिसिह-शिखि + शिखा (आग्निज्वाला) III,
6, 11.

सिंग-शृङ्ग I, 6, 11; VI, 7, 15; (H. सींग).

सिंगार-शृङ्गार II, 2, 10; (H. सिंगार).

सिंगारकंति-शृङ्गारकान्ति, स्त्री, VIII, 12, 5.

सिंधुविसय-°विषय, दे. VII, 4, 8.

सिंधुर-तत्सम (गज) V, 1, 6.

सीय-सीता IV, 6, 8; VIII, 8, 5.

सीय-शीत VIII, 1, 10.

सीयर-शीकर III, 7, 6.

सीयल-शीतल I, 5, 5.

सीलइआ, पु. I, 3, 12.

सीलभट्ट-शीलभट्ट पु. I, 5, 1.

सीलवइ-शीलवती, स्त्री V, 2, 13.

सीस-शीर्ष I, 2, 3; V, 11, 13; VI, 5,

10; VII, , 5, 12.

सीस-शीर्ष I, 2, 3; VII, 1, 16; IX, 11,

7; IX, 22, 8.

सीसक-शीर्ष+क VII, 7, 2.

सीह-सिंह IX, 23, 7.

सीहउर-सिंहपुर, न. V, 2, 13; VII, 4, 7.

सुअ-सुत I, 14, 8; III, 4, 2.

सुअ-शुक II, 1, 9.

सुअ-श्रुत VI, 2, 10; IX, 17, 8.

सुइ-श्रुति V, 9, 13.

सुइ-शुवि IX, 20, 6.

सुइत्त-शुचित्त IV, 1, 17.

सुइत्त-शुचित्त्व IX, 9, 10,

सुइमहूर-श्रुति+मधुर VII, 12, 1.

सुइवह-श्रुतिपथ (कर्ण) IV, 8, 3.
 सुइहर-श्रुतिधर, पु. VI, 10, 5.
 सुओवहि-श्रुत+उदीध IX, 16, 8.
 सुकइत्तण-सुकवित्त्व VII, 6, 4,
 सुकयसाहिण-सुकृत + साधिन्. IV, 5, 1.
 सुकंठ-पु. VII, 11, 13.
 सुकंति-सुकान्ति, स्त्री, IX, 21, 28.
 सुकिअ-सुकृत VI, 17, 13.
 सुक-शुक I, 16, 5; VII, 7, 1.
 सुक-शुक IX, 17, 18.
 सुक-शुक IX, 21, 21.
 सुक-शुप् °इ V, 9, 6.
 सुकझाण-शुकध्यान IX, 25, 14.
 सुकिल-शुक I, 14, 2.
 सुखेत्त-सुकेत्र IX, 21, 41.
 सुगय-सुगत (बुद्ध) IX, 11, 7.
 सुग्गीव-सुग्गीव VI, 17, 8.
 सुचारसमीसि-सु + पियाल + संभिधित IX.21,
 13 (चार-पियालवृक्ष D. III. 21; कडव-
 मिश्रधोर, टि.)
 सुज्झ-शुध °इ VII, 1, 9; °ज्झंति IX, 9, 12,
 (H सूझना to strike to the mind)
 सुज्झ-शुद्ध III, 9 11.
 सुट्टु-सुष्टु III, 14, 2; V, 6, 11; IX, 13,
 12.
 सुण्ण-शून्य IV, 3, 7; VI, 16, 15; IX, 5,
 11.
 सुण-शु, °णि I, 13, 2; °णेष्णिणु I, 13, 1;
 (Hem, IV, 241)
 सुणंत-शुणन्त III, 4, 2; IX, 17, 29.
 सुणिय-शुत III, 1, 6.
 सुणियल-सु+निगड VI, 5, 4.
 सुण्हा-सुपा IX, 18, 17; (Hem. I. 261.)
 सुतव-सु+तप्त् VIII, 13, 7.
 सुत्त-सुत्त V, 8, 14.
 सुत्तंक-सुत्ताद IX, 22, 7.
 सुत्तंतिय-धोत्रान्तिक VI, 2, 10.

सुत्थिअ-सुस्थित II, 4, 11.
 सुत्थिरत्त-सु+स्थिरत्व I, 4, 9.
 सुदंसण-सुदर्शन (मेरुनाम) I, 6, 2.
 सुदंसणिय-सुदर्शना (विद्यादेवी) VI, 1, 8.
 सुदंसणिल्ल-सुदर्शना+इल्ल (स्वार्थे) VIII, 9, 10.
 सुदिस-सु+दृश् II, 14, 1.
 सुदुण्णअ-सु+दुर्नय IX, 14, 7.
 सुद्ध-शुद्ध II, 1, 1.
 सुद्धोयण-शुद्ध+ओदन VI, 2, 6.
 सुधीर-पु. VIII, 16, 12.
 सुपइट्टपुर-सुप्रतिष्ठपुर, न. VI, 15, 6.
 सुपसत्थ-सु+प्रसात्त I, 1, 5.
 सुपसाहण सु+प्रसाधन V, 1, 5.
 सुपसिद्ध-सु+प्रसिद्ध I, 6, 4.
 सुपेज्जा-सु+पेया IX, 17, 26.
 सुपोरिस-सु + पौरुष IX, 3, 7.
 सुभेसह-सु + भेपज IX, 21, 32.
 सुमर-सु °इ I, 10, 11 (Hem. IV, 74).
 *सुमंठ-घुंठारित, टि. (मंठ-शठ, बन्ध D. VI,
 111; मंठ, मृष्ट, of जस. do not suit here).
 सुम्म-शु (कर्मणि) °इ IV, 12, 4; VII. 1, 8;
 (see भविस. सणकु.)
 सुय-शुक I. 13, 5; VII, 1, 12.
 सुय-सुत I. 16. 8; VI, 15, 8.
 सुय-स्वप् °यंति I, 6, 9.
 सुयण-सुजन I. 5, 4; III, 2, 3; V, 5, 8.
 सुयपंचमि-श्रुतपगनी I, 1, 2.
 सुयंध-सुगन्ध II, 11, 4.
 सुर-स्वर I, 7, 3.
 सुरत्त-सु+रत्त VIII, 6, 17.
 सुरय-सुरत IX, 10, 1.
 सुरवइ-सुरपति I, 6, 14.
 सुरस्सारिधा-सुर+सरिका (धेष्टः) VI.1.14.
 सुरसुकवर-सुरम्भः सुते सकंति, टि VI, 2, 8;
 (prob. letter सेह).
 सुरसुदंरि-°इ. स्त्री IV, 7, 6.
 सुरंतनि-सुरती. स्त्री. VIII, 12, 10.

सुरालत्तमेया-सुर+आलत्त+मेया II, 11, 10.

सुरिन्द्र-सुरेन्द्र I, 14, 5.

सुरिन्द्रहि-सुरेन्द्र+अद्रि VI, 13, 8.

सुलग्ग-सुलग्न IX, 17, 32.

सुलोयणिय-सु+लोचना V, 3, 12.

सुवण्ण-सुवर्ण VI, 7, 8.

सुवराडिय-सु+वराटिका III, 12, 6.

सुवात-सु+वात IX, 17, 17.

सुवाहि-सु+व्याधि IX, 21, 30.

सुविहाण-सु+वि+भान (प्रभात) II, 7, 7; IX, 20, 15; (D.VII, 90; Hem. IV, 330, 362. Coll. H. भ्याना).

सुविहि-सु+विधि II, 13, 7.

सुव्वय-सुव्रत पु. VI, 3, 1.

सुसइत्तण-सु+स्वत्व III, 3, 11.

सुसह्ला-सु+शल्या III, 9, 3.

सुसहाव-सु+सहाय or स्वभाव III, 2, 1.

सुस-धस् ° संति I 18, 4.

सुसिअ-शोपित VI, 2, 6.

सुसिर-सुपिर (छिद्र) V, 9, 13.

सुह-शुभ VI, 5, 5.

सुह-सुख I, 7, 6; I, 11, 10, V, 8, 15.

सुहचंद-शुभवन्द्र पु. VII, 11, 6.

सुहड-सुभट II, 6, 2; VI, 7, 3; VIII, 9, 6.

सुहदा-सुभद्रा स्त्री, VII, 11, 6.

सुहमाणण-सुख+माननी, स्त्री, VII, 11, 8.

सुहम्म-सु+हर्म्य II, 5, 5.

सुहय-सुभग III, 3, 2; V, 8, 15.

सुहयत्तण-सुभगत्व IX, 15, 6.

सुहयारी-सुखकारी V, 7, 10.

सुहलिय-सुफलित IV, 5, 1.

सुहवइ-सुखवती, स्त्री, VIII, 4, 7.

सुहसयण-सुखशयन or सुभशवन II, 6, 17.

सुहंकर-शुभंकर VII, 4, 11.

सुहासन-सुखासन II, 5, 7.

सुहि-सहद् II, 14, 10.

सुहुम-सूक्ष्म III, 8, 9; IX, 13, 10. (Hem. I, 118.)

सुहुं-सुखम् adv. I, 14, 9.

सुहोह्लि-सुखेकलि I, 15, 2; (सुख D. VIII, 36; Pai. 427).

सुंडीर-शौण्डीर III, 11, 9. (Hem I, 160).

सुंभ-शुम्भ ° इ. VI, 14, 5; (हन्ति, टि. see गिसुंभ).

°सुंभणिया-मारणी VI, 6, 18.

*सुडिअ ° य-भग्न V, 4, 13; VII, 7, 11; (Hem. IV, 106).

सूर-सूर्य I, 5, 6; VI, 14, 2.

सूरकत-सूर्यकान्त IX, 17, 22.

सूल-शूल II, 3, 16; VI 14, 1; IX, 7, 7.

सूलभूअ-शूलभूत IV, 9, 6.

सुहअ-सुभग III, 5, 10 (lengthened for metre).

सेजा-शय्या IX, 17, 26 (Hem. I, 57.)

सेजायल-शय्यातल V, 13, 2.

सेट्टि-श्रेष्ठिन् I, 15, 5. (H. सेठ, सेठी).

सेणि-श्रेणी VIII, 7, 1.

सेणिअ-श्रेणिक, पु. I, 7, 9; I, 12, 12; I, 13, 2.

सेण्ण-सैन्य III, 16, 4.

सेयवेय-स्वेद + वेग VI, 4, 10.

सेयंस-श्रेयस् + अंश VI, 15, 13.

सेयायवत्त-श्वेत + आतपत्र II, 11, 5.

सेलिंदवाला-शैलेन्द्र + वाला (पार्वती) II, 3, 17.

*सेह्ल-See सिह्ल VII, 7, 10.

सेवय-सेवक VIII, 16, 12.

सेविअ-सेवित III, 8, 3.

सेविज्जमाण-सेव्यमान I, 9, 7.

सोचेय-शोचयेत IX, 20, 12.

सोणिअ, °य-शोणित VII, 6, 2; VII, 15, 9.

सोत्त-श्रोत्र III, 9, 9; V, 9, 2.

सोम-सौम्य III, 4, 6.

सोम-पु. VII, 11, 12.

सोम-स्त्री VIII, 12, 7.

Index of Personal Names

Note :—Sanskrit forms of names are given. Apabhramśa forms are included in the general Glossary.

अक्षपाद—IX, 7, 3. Gautama, the author of Nyāya philosophy.

अक्षेय—VI, 15, 8; VIII, 10, 1. Son of Vijayasimha, took service with Nāgakumāra.

अतिवल—VI, 11, 6. Son of Aparājita.

अपराजित—VI, 11, 4. King of Paundra-
Vardhana, ancestor of Vanarāja.

अभिचन्द्र—VII, 11, 3. Ruler of Gajapura, of Kuru family.

अभेय—VI, 15, 8; VIII, 10, 1. Son of Vijayasimha, took service with Nāgakumāra.

अरिदमन—IV, 7, 4; VIII, 10, 5. King of Gandhara, married Padlipatra from the Nāgavansh.

अरिवरुण—VIII, 10, 6. King of Girinagara, son of Śivarman.

अर्हिसादेवा—VIII, 12, 7. A daughter of Śrīrakṣa.

अंतरराज—VII, 3, 13. King of Antarpura.

आनन्दप्रभा—VII, 11, 9. A daughter of Subhacandra.

अर्चशी—V, 9, 3. The nymph.

काला—VII, 11, 10. A daughter of Subhacandra.

कनकोज्वला—VII, 11, 9. A daughter of Subhacandra.

कणचर—IX, 7, 3; IX, 11, 7. Kaṇḍa the author of Vaiśeṣika philosophy.

कपिल—IX, 11, 7. The author of Sāṅkhya philosophy.

कमलप्रभा—VII, 11, 8. A daughter of Subhacandra.

कमलश्री—VII, 11, 8. A daughter of Subhacandra.

कमला—VII, 11, 8. A daughter of Subhacandra.

कर्ण—I, 4, 6; VIII, 5, 6. The hero of Mahābhārata, famous for charity.

कश्यपऋषि—I, 2, 1. Gotra of the author.

कंस—IV, 9, 11. Enemy of Kṛṣṇa.

कामरति—VIII, 2, 5. Daughter of the Pāndya king.

कामरूप—VIII, 2, 9. An officer of Pāndya king.

कालाङ्गी—VIII, 12, 10. A daughter of Śrīrakṣa.

किन्नरी—III, 6, 2. The name of a tree of Pañca-Sāgari.

कुन्दवती—VIII, 10, 1. Nanna's mother.

कुरंगी-VIII, 12, 10. A daughter of
Śrīrakṣa.

कुलिशकण्ठ-VII, 11, 15 same as
Vajrakaṣṭha.

कुसुमदशन-I, 3, 9. Same as Puṣpadanta.
कृष्ण-VII, 15, 3. Slew Śiṣupāla.

कृष्णराज-I, 1, 11. King of Mānyakheta.

केशवभट्ट-I, 2, 1. Father of Puṣpadanta.

कौण्डिन्य गोत्र-I, 3, 3 Family of Nanna.

गणिकासुन्दरी-IV, 6, 8; VIII, 1, 1.

Daughter of Vasantamālā of Pāṭa-
liputra, married by Mahāvyaḷa.

गायित्री VIII, 12, 6. A daughter of
Śrīrakṣa.

गांगेय-I, 4, 4. A hero of Mahābhārata
famous for purity of character.

गांधारी-VIII, 12, 8. A daughter of
Śrīrakṣa.

गुणधर्म-I, 2, 4. Pupil of Mahodadhi,
who requested the poet to compose
the work.

गुणवती-VII, 4, 6; VII, 9, 10. Daugh-
ter of Arivarman, king of Gir-
nagara.

गोतम-I, 12, 1. Disciple of Mahāvīra
Tirthamkara.

गोमिनी-VIII, 12, 3. A daughter of
Śrīrakṣa.

गौरी-VIII, 12, 8. A daughter of
Śrīrakṣa.

चण्डप्रद्योत-VII, 5, 21. King of Sindhu,
also called Pracanda pradyota.

चन्द्रगुप्त-IX, 1, 8 King of Āndhra
with capital at Dantīpūr.

चन्द्रप्रभ-V, 11, 6. The 8th Tirthamkara.

चन्द्रप्रभा-VIII, 12, 6. A daughter of
Śrīrakṣa.

चन्द्रमती-IX, 1, 9. Wife of Candra-
gupta.

चन्द्रलेखा-VIII, 12, 6. A daughter of
Śrīrakṣa.

चन्द्रा-VII, 15, 4. Daughter of Abhi-
candra.

चन्द्रिणी-VIII, 12, 6. A daughter of
Śrīrakṣa.

चारित्रगुप्ति-VIII, 12, 8. A daughter of
Śrīrakṣa.

चेलनादेवी-1, 7, 9. Wife of Śreṇika
king of Rājagṛha.

जय-VII, 8, 2. A warrior of Caṇḍa-
pradyota.

जयलक्ष्मी-VIII, 12, 7. A daughter of
Śrīrakṣa.

जयवती-IV, 1, 7; IV, 6, 3; VIII, 2, 2.
Wife of Jayavarman king of
Mathurā and mother of Vyāla and
Mahāvyaḷa.

जयवर्मन्-IV, 1, 7, VIII, 1, 1. King
of Mathurā, father of Vyāla and
Mahāvyaḷa.

जयवर्ण-I, 15, 11; V, 6, 4;
IX, 22, 3; IX, 24, 2. King of
Kanakapura, father of Nāgakumāra.

जयसेन-VIII, 4, 7. King of Ujjain.

जितशत्रु-VI, 2, 3; VI, 7, 7. Son of
Vidyādhara Vidyutprabha; prac-
tised penances in Kañcanaguḥā.

तिलकासुन्दरी-VIII, 7, 6. Daughter of
Meghavāhana, king of Kiṣkindha-
Malaya.

तुङ्गी-VIII, 12, 10. A daughter of
Śrīrakṣa.

त्रिगुप्त-VI, 14, 12. A sage from whom
Somaprabha took Dikṣā.

- त्रिभुवनरति-V, 7, 9; V, 13, 10 Daughter of Nandi, king of Kashmir.
- दामोदर-II, 8, 13. Epithet of Kṛṣṇa.
- दुर्मुख-VII, 2, 14, The Bhilla who waited upon Nāgakumāra in the poison-mango-grove.
- दुर्वचन-IV, 6, 12; V, 2, 7; V, 4, 18. Son of minister Priyavarman, and king regent of Mathurā.
- देवकी-VIII, 12, 5. A daughter of Śrīrakṣa,
- देवकुमार-IX, 24, 9. Son and successor of Nāgakumāra.
- देवदत्ता-V, 1, 13 A. courtesan of Mathurā.
- द्वेण-II, 14, 12. The teacher of Arjuna.
- द्विजशिष्य-IX, 11, 7. Author of a philosophy.
- धनदत्त-IX, 15, 5. Merchant of Vitaśo-kapura, father of Nāgadatta.
- धनश्री-IX, 15, 5. Wife of Dhanadatta.
- नन्दमति-V, 7, 8. Wife of Nandi king of Kashmir.
- नन्दि-V, 7, 8. King of Kashmir.
- नन्न-I, 2, 2. Son of Bharata, the author's patron.
- नन्दि-VI, 1, 11. The 21st Tirthaṅkara.
- नमिनाथ-VI, 2, 4. Same as Nami.
- नयंधर-IV, 15, 11; IX, 22, 1. Minister of Jayandhara,
- नर-II, 14, 12. An epithet of Arjuna.
- नवरङ्गी-VIII, 12, 7. A daughter of Śrīrakṣa.
- नारह्य-I, 3, 12; 1, 5, 1. One of the persons who requested the poet to compose the work.
- नागकुमार-II, 14, 1. etc. The hero.
- नागदत्त-IX, 15, 6. Son of Dhanadatta.
- नागवसु-IX, 15, 8. Daughter of Vasudatta.
- नागश्री-VII, 11, 9. Daughter of Śubhacandra.
- नागिनी-VIII, 12, 4. A daughter of Śrīrakṣa.
- नारायण-VII, 8, 7. An epithet of Viṣṇu.
- पद्मिनी-VIII, 12, 4. A daughter of Śrīrakṣa.
- पञ्चसुगन्धिनी-III, 5, 4; III, 7, 16. mother of Kinnari and Manohari.
- पण्डितराज-VIII, 2, 3. The Pāṇḍya-king with capital at Dakṣiṇa Mathurā.
- पवनवेग-VIII, 12, 13. Sister's son of Śrīrakṣa.
- पिहिताश्रव-II, 3, 22; II, 7, 1; IX, 4, 3. A sage.
- पुष्पदन्त-I, 2, 5; I, 5, 2. etc. The author.
- पृथ्वीदेवी-I, 15, 10; II, 5, 14; III, 8, 14; IX, 24, 2. Daughter of Śrīvarma and mother of Nāgakumāra.
- पौलौमी-I, 7, 10. Wife of Indra.
- प्रचण्डप्रद्योत-VII, 4, 9. same as Candapradyota,
- प्रियवर्मन्-IV, 6, 11; V, 5, 14. Minister of Mathurā, father of Durvasana.
- वुद्धिमेह-VIII, 12, 3. A daughter of Śrīrakṣa.
- भरत-I, 3, 8. Father of Nanna.
- भरत-IV, 4, 13. The Cakravartin.
- भीमदत्त-VI, 11, 6. Son of Anantadatta.

भीमासुर-V, 12, 2. A resident of Pātāla.
 मदनमञ्जूषा-IX, 1, 11. Daughter of Candragupta.
 मदनलीला-VIII, 12, 4. A daughter of Śrīrakṣa.
 मनोरमा-VIII, 12, 3. Elder daughter of Śrīrakṣa.
 मनोहरी-III, 6, 2. Daughter of Puñca-sugandhini.
 मलयसुन्दरी-V, 2, 4. Wife of Andirāja.
 महाबल-VI, 12, 4. Son of Atibala.
 महाभीम-VI, 12, 2. Son of Bhīmabala.
 महारक्ष-VIII, 12, 2; VIII, 16, 10. Son of Śrīrakṣa.
 महाव्याल-IV, 1, 8; VIII, 3, 6; VIII, 10, 1. Son of Jayavarma.
 महोदधि-I, 2, 3. Teacher of Guṇadharmā and Śobhana.
 मङ्गी-VIII, 12, 5. A daughter of Śrīrakṣa.
 मन्दाकिनी-VIII, 12, 4. A daughter of Śrīrakṣa.
 मन्दोदरी-V, 7, 8. Wife of Rāvāra.
 माधव-VIII, 4, 13; IX, 3, 8. An epithet of Viṣṇu.
 मालती-VIII, 12, 9. A daughter of Śrīrakṣa.
 मुग्धादेवी-I, 2, 1. Wife of Keśava-bhatta, mother of Puspādanta, the author.
 मुनिपुत्र-IX, 15, 10; IX, 16, 1. A sage.
 मेघवाह-VIII, 8, 1. same as Meghavāhana.
 मेघवाहन-VIII, 7, 5. King of Kis-kindha-Malaya.

मुधिष्ठिर-I, 4, 5. The Pāṇḍava prince celebrated for his righteousness.
 रक्ष-VIII, 12, 2; VIII, 16, 10. Son of Śrīrakṣa.
 रति-VIII, 12, 8. A daughter of Śrīrakṣa.
 रत्नमाला-VII, 11, 1. Wife of Abhicandra.
 रत्नमाला-VIII, 12, 9. A daughter of Śrīrakṣa.
 रम्भा-IV, 6, 8. A nymph celebrated for her beauty.
 रम्भा-VIII, 12, 7. A daughter of Śrīrakṣa.
 राघव-VI, 17, 8; VII, 14, 9. An epithet of Rāma.
 राम-IV, 6, 9; VIII, 8, 5. Hero of Rāmāyaṇa.
 रावण-IV, 11, 2; VII, 14, 9. En of Rāma.
 रुक्मिणी-VII, 11, 15. Daughter of Sulantha.
 रेश्मिणी-VII, 12, 5. Daughter of
 लक्ष्मावती-VI, 8, 7; IX, 2, 1. Daughter of Vijayandhara.
 वज्रकण्ठ-VII, 15, 2. Son of Śūkanṭha.
 वज्रोदरी-VII, 11, 14. Son of Śūkanṭha.
 वनमाला-VI, 8, 7. Wife of Vanarāja.
 वनराज-VI, 12, 5; VI, 8, 6. Son of Mahābala, chief of Giriśikhara.
 वल्लभराज-I, 3, 2. Epithet of Kṛṣṇarāja.
 वसन्तमाला-IV, 6, 7. Mother of Gaṇikā-sundari.
 वसुदत्त-IX, 15, 7. Merchant of Vīṭṭa-śāpura.

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वसुमति-IX, 15, 7. Wife of Vasudatta.
वसुन्धरा-VI, 11, 5. Wife of Aparājita.
वासव-I, 14, 10. Morchant of Kanakapura.
विजय-VII, 8, 2. A warrior of Caṇḍapadyota.
विजयसिंह-VI, 15, 7 King. of Supra-
 tiṣṭhapura.
विजयसेना-VI, 15, 7. Wife of Vijaya-
 simha.
विजयधर-IX, 1, 14. Ruler of Tri-
 bhuvanatilaka.
विजया-IX, 1, 15. Wife of Vijayan-
 dhara.
विद्युत्प्रभ-VI, 2, 2. A Vidyadhara of
 Alakapura, father of Jitaśatru.
विद्युत्प्रभा-VIII, 12, 3. A daughter of
 Śrīrakṣa.
विद्युद्देगा-VIII, 12, 3. A daughter of
 Śrīrakṣa.
विनयपाल-V, 2, 11. King of Kāśyapakubja.
विनयवती-V, 2, 12. Wife of विनयपाल.
विष्णु-IV, 9, 11; VIII, 8, 1.
विष्णु-VI, 2, 2. Wife of विजयसिंह.

शिशुपाल-VII, 15, 3 Enemy of Kṛṣṇa.
शीलइया-I, 3, 12. One of the persons
 who requested the poet to compose
 the work.
शीलमदृ-I, 5, 1. Same as Silaiyā.
शीलवती-V, 2, 13. Daughter of
 Vinayapāla.
शुभचन्द्र-VII, 11, 6. King of Kauśāmbī.
शृङ्गारकान्ति-VIII, 12, 5 A daughter
 of Śrīrakṣa.
शोभन-I, 2, 4. Pupil of Mahodadhi.
श्यामाङ्गी-VIII, 12, 5. A daughter of
 Śrīrakṣa.
श्रीधर-I, 14, 8; III, 14, 12; III, 16,
 3; IV, 14, 1; IX, 24, 1. Elder son
 of Jayandhara.
श्रीमती-I, 15, 9. Wife of Śrīvarmarāja,
 mother of Prthivīdevī.
श्रीमती-VIII, 12, 1. Wife of Śrīrakṣa.
श्रीरक्ष-VIII, 12, 1. King of Bhūmi-
 tilaka, slain by Pavanavega.
श्रीरक्ष-I, 15, 8; I, 16, 7; III, 13,
 1.

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सत्यवती-VI, 11, 5. Wife of Aparājita.
 सागरदत्त-V, 10, 7. Merchant of
 Kashmir.
 सावित्री-VIII, 12, 5. A daughter of
 Śrīrakṣa.
 सीता-IV, 6, 8; VIII, 8, 5. Wife of
 Rāma.
 सुकण्ठ-VII, 11, 13. A Vidyādhara of
 Alaṅghanagara.
 सुगत-IX, 11, 7. An epithet of Buddha.
 सुग्रीव-VI, 17, 8. The forest chief
 devoted to Rāma.
 सुदर्शना-VI, 1, 8; VIII, 9, 10. A for-
 est divinity, keeper of the Vidyās.
 सुधीर-VIII, 16, 12. Minister appoint-
 ed at Bhūmitilaka.

सुभद्रा-VII, 11, 6. Wife of Śubha-
 candra.
 सुरङ्गी-VIII, 12, 10. A daughter of
 Śrīrakṣa.
 सुरसुन्दरी-IV, 7, 6. Daughter of
 Śrīvarma king of Pāṭaliputra.
 सुव्रत-VI, 3, 1. A sage.
 सोम-VII, 11, 12. A Vidyādhara of
 Alaṅghanagara.
 सोमा-VIII, 12, 7. A daughter of
 Śrīrakṣa.
 सोमप्रभ-VI, 12, 3. Son of Mahābhīma.
 हनुमत्-I, 4, 3; VI, 17, 8. The Vānara
 chief devoted to Rāma.
 हरिवर्मन्-V, 2, 13. King of Siṃhapur.

Index of Geographical Names

Note :—Sanskrit forms of names are given. Apabhraṃṣa forms are included in the general Glossary.

अलकपुर—VI, 2, 1. On mount Kailāśa.
 अलंघनगर—VII, 11, 13. Near Kauśāmbī,
 capital of Sukanṭha Vidyādhara.
 अंतरपुर—VII, 3, 13. Capital of Antar-
 vana.
 अंतरवन—VII, 3, 12. With capital at
 Antarpura, ruled by Antararāja.
 आंध्रदेश—IX, 1, 7. With capital at
 Dantipur, ruled by Candragupta.
 उज्जयिनी—VII, 3, 8; VIII, 4, 7. ruled
 by Jayasena.
 उत्तरमथुरा—IV, 1, 7. Ruled by Jaya-
 varma who was succeeded by his
 sons Vyāla and Vyāla.
 ऊर्जयत्—VII, 1, 2; VII, 10, 4.
 Mountain in Saurāstra.
 पेशावत—IX, 13, 5; IX, 15, 4. A
 mountain.
 कनकपुर—I, 13, 9; I 17, 2; III, 13, 13;
 IV, 12, 1; IX, 22, 3. in Magadha,
 ruled by Jayandhara, who was
 succeeded by his son Nāgakumāra
 the hero.
 किर्किधमलय—VIII, 7, 4. with capital
 at Meghapur ruled by Meghavāhana.
 कुसुमपुर—IV, 6, 13; VIII, 1, 2. Same
 as Pātaliputra.

कश्मीर V, 7, 7. With capital of the
 same name.
 कश्मीर—V, 7, 7. capital of Kashmir,
 ruled by King Nandi.
 कान्यकुब्ज—V, 2, 11. Ruled by Vinaya-
 pāla (Mod. Konnoja)
 कैलाश—III, 15, 13. Mountain.
 कौशास्वी—VII, 11, 5. Capital of the
 Vatsas, ruled by Śubhacandra.
 गजपुर—VII, 11, 1; VIII, 5, 4. Ruled
 by Abhicandra younger brother of
 Śubhacandra.
 गिरिशिखर I, 15, 6; I, 16, 6; VII, 4, 9.
 Capital of Saurāstra ruled by
 Vinaya-
 succeeded by
 his son
 गिरिशिखर—VI, 8, 8. Capital of Vana-
 राजा.
 गोकुल—VIII, 16, 6. Kṛṣṇa's abode.
 गोवर्धन—III, 17, 15. The hill raised by
 Kṛṣṇa.
 गौड—IV, 7, 13. With capital at Vaj-
 yapur, ruled by Aridamaṇa.
 जम्बूद्वीप—I, 6, 1. containing the Bharata-
 Varsa.
 जालंधर—V, 7, 6.
 ज्वलन्ती—VII, 1, 10. A river in
 the
 ज्ञेयावलि—VIII, 8, 12. An island.

त्रिभुवनतिलक-IX, 1, 13. A town ruled by Vijayandhara.

दक्षिणमथुरा-VIII, 2, 3. The Pāṇḍya capital (Mod. Madura).

दंतिपुर-IX, 1, 12. Capital of Āndhra.

पाटलिपुत्र-IV, 6, 5. Ruled by Śrivarman.

पाताल-V, 12, 6. In Ramyaka forest, home of Dānavas.

पुण्ड्रवर्धन-VI, 11, 3. Paternal home of Vanarāja.

भरतक्षेत्र-I, 6, 3; I, 13, 3; IX, 13, 5. Situated in the middle of Jambūdvīpa, to the south of Sudarśana Meru, bounded by Lavaṇodadhi and Himagiri.

भूमितिलक-VIII, 11, 13. A town in Toyāvali island, ruled by Śrirakṣarāja.

मगध-I, 6, 4. With capital at Rājagṛha ruled by Śreṇika; I, 13, 4 with capital at Kanakapur, ruled by Jayandhara.

मथुरा-IV, 6, 4. same as Uttara Mathurā; IV, 15, 15; V, 6, 9; IX, 1, 2, same as Dakṣiṇa Mathurā.

मेघपुर-VIII, 7, 5. Capital of Kiṣkindha-Malaya, ruled by Meghavāhana.

मान्यखेट-I, 1, 12. The Rāṣṭrakūṭa capital ruled by Kṛṣṇarāja.

रम्यक-V, 10, 5. A forest.

रजतमहीधर-VI, 2, 1. In Vijayārdha, same as Kailāsa.

राजगृह-I, 6, 13. Capital of Magadha ruled by Śreṇika.

लवणार्णव-I, 13, 3. The briny ocean surrounding the Bharata-kṣetra.

विजयपुर-IV, 7, 14. Capital of Gauḍa, ruled by Aridamana.

वत्स-VII, 11, 5. With capital at Kauśāmbī ruled by Śubhacandra.

वसंततिलक-VII, 11, 11. A forest near Kauśāmbī.

विदेह-IX, 13, 5. A country.

विपुलगिरि-I, 8, 13. A hill near Rājagṛha.

वीतशोकपुर-IX, 15, 5. In Airāvata country.

सिंधु-VII, 4, 8. with capital at Siṃhapura ruled by Candapadyota.

सिंहपुर-V, 2, 13. Ruled by Harivarman.

सिंहपुर-VII, 4, 7. capital of Siṃdhuruled by Candapadyota.

सुदर्शन-I, 6, mountain in the middle of Jambūdvīpa.

सुप्रतिष्ठपुर-VI, 15, 6. Ruled by Vijaya-siṃha.

सौराष्ट्र-I, 15, 7. With capital at Girinagara, ruled by Varmarāja.

हिमगिरि-I, 13, 3. Mountain forming a boundary of Bharata-kṣetra.

NOTES

N. B.—In the following page, all the technical terms of Jaina religion and others are explained with authentic texts quoted or referred to, difficult lines are translated, double-meaning expressions are cleared and obscure words or phrases are commented upon. The original tippaṇis are quoted where they are found to be sufficient to elucidate the meaning or where my explanations differ from them. These notes, along with the glossary and the summary given in the introduction are expected to guide the reader easily through the text. The figures at the beginning of each note indicate the Kaṭavaka and the line respectively.

I.

1. 1. पंचगुरु—अहत्, सिद्ध, व. वि. उपाध्याय and साधु.
कलि—(१) कलिकाल, (२) कलिका.

Lines 3 to 10 are paronomasia applying to speech and a lady.

1. 3. दुविहालंकार—शद्वार्थलेखे पक्षे कटककटिसूत्रायलंकारैः. This is how the tippaṇa explains it. I would prefer to take the two-fold ornamentation as consisting of outward appearance and inner virtues (रूप and गुण) in the case of a lady corresponding to the शब्द and अर्थ in the case of speech.

लीला कोमल इ पया इ—लीलयाम् अक्षयिणीयासेन कोमलानि चक्षुःप्रीतिजनकादि पदयुक्ति पाठस्यास्यः
पक्षे अनायासेन चक्षुःप्रीतिजनकादि पदयुक्ति पाठस्यास्यः । टि.

1. 4. बहुहावभावविचम—

हावो मुखाविकारः र. त. त. त. स्यान्निर्गमयः ।
विलासो नेत्रजो मेघो र. त. त. त. श्रुतुगान्धयोः ॥ टि.

भावः आत्मपरिणामः पक्षे स्वस्वः भर्तादिकारणः ।

रक्ष विजयधर्मो । टि.

NĀYAKUMĀRACĀRIU

I. 7. अ इ रुं द छं द म र्ग^०—अतिमहता मात्राप्रस्तारमार्गेण सरस्वत् याति । स्त्री तु अतिरुंद्रेण आराध्यानां पितृश्वश्रूप्रभृतीनां छन्देन नानाभिप्रायेण याति । श्वश्रुश्वसुरभर्तृदेवरादीनां रुच्यं गच्छन्तीत्यर्थः । टि.

पा णे हि—स्त्रीपक्षे दशप्राणाः पञ्चेन्द्रियादयः । सरस्वतीपक्षे तु—

‘श्लेषः प्रसादः समता समाधिर्माधुर्यमोजः पदत्राकुमार्यम् ।

अर्थस्य चाव्याक्तिरुदारता च कान्तिश्च काव्यस्य गुणा दशैते ’ ॥ टि.

Dandi, in his Kāvya-darśa, calls these qualities of poetry as the prāna of Vaidarbhistyle ‘ इति वैदर्भमार्गस्य प्राणा दशगुणाः स्मृताः ’ ॥ for the पञ्चेन्द्रियादिदशप्राणाः note the following Gāthā from Boha-pāhuda, 35.

पंच वि इंद्रियपाणा मणवयकाएण तिष्णिं वलपाणा ।
आणप्याणप्याणा आउगपाणेण दहपाणा ।

Also see Dravya Saṅgraha, 3 ; Panchāstikā, 30.

MS. D. also gives a variant reading for the foot ‘ पाणेहिं दसहिं संपण्ण हुंति ’. This had escaped notice at the time of noting the variants.

1. 8. ण व हिं मि र से हिं—सरस्वती पक्षे शृङ्गारादिरसैः । स्त्रीपक्षे नवीनरसघृततैलादिभिः । टि. This, however, is not necessary as the शृङ्गारादिरस may suit both cases.

वि र्ग ह त ए ण—सरस्वतीपक्षे समास-तद्धित-कारकविग्रहः । स्त्रीपक्षे तु ऊर्ध्वाधोमध्यभागेषु विग्रहत्रयेण । टि. The tippana on MSS. A and B adds ‘ कर्मधारयः पितृरुष-बहुव्रीहिः इति समासत्रयम् ’ ; while that on MS. D. adds ‘ शरीरवक्रतात्रयेण यदि वा वक्राण-तैजसौदारिकेण, कर्मण-तैजस-वैक्रियकेण वा शरीरत्रयेण ।

1. 9. दु वा ल सं गि—सरस्वतीपक्षे आचाराज्ञादिद्वैशास्त्रैर्युक्ता, स्त्रीपक्षे तु—

णलयावाहू य तथा नियंतु पुट्टी उरो य सं च ।

अट्टे व दु अंगां सेस उवंगा हु देहस्स ।

इत्यष्टौ कर्ण-नासिका-नयनोष्ठचत्वारः इति द्वादश अंगानि ।

For the twelve Angas of the Jaina Scriptures see Ādipurāna XXXIV, 135ff; Harivaṁśa-purāna II, 92 ff. For a complete analysis of the existing Angas see Weber's ‘ Sacred Literature of the Jainas ’ in the ‘ Indian Antiquary ’.

च उ द ह पु षि ह—चतुर्दशैः इत्या युक्ता सरस्वती । स्त्री तु चतुर्दशैः पूर्वपुरुषैर्युक्ता । पूर्वपुरुषाः पितुः सप्त मातुः सप्त । टि.

The Fourteen Pūrvas formed part

सप्त भंगि—The seven modes of

of Legend—

ना

र

पक्षे जिनमुखात्सामुद्रकं निर्गतं तत्रोत्तमस्त्रियाः लक्षणमुक्तम् । टि. For Sāmudraka or physiognomy, see Harivamśapurāṇa Chapt. 23, verses 55-107.

1. 10. वा य र ण वि ति—व्याकरणवृत्त्या प्रकटितं नामाधिकारो यया । स्त्रीपक्षे तु व्याकरणवृत्त्या प्रकटितं व्युत्पादितं नाम 'स्त्री' इति शब्दो यस्याः । टि.

प सि य उ—सरस्वती मम प्रसीदतु, वरदा भवतु । टि.

1. 11-12. Read the whole of line 11 as one compound and line 12 as consisting of two compounds धवलहरसिहरिहयमेहुडलि पविडलमण्णखेडणयरि, and translate as follows:—

“In the big town of Mānyakheta which scraped the clouds by its mountain like palaces, and inaccessible owing to the current of water in the form of the sword placed in the hand of Śrī Kṛṣṇarāja, etc.” The connection of the sentence is with the next Kāvavaka.

2. 1-2. The poet mentions his parents Mugdhādevi and Keśava Bhaṭṭa, his *gotra*-Kāśyapa, his patron-Nanna and his own title Abhimāna-meru.

2. 3. 'महोदधेः शिष्येण कथंभूतेन महोदधिश्चीशयेन महासमुद्रलक्ष्मीप्राप्तकरेण शिष्यद्वयेन गुणधर्मेण शोभनेन च पुष्पदन्तः श्रीपंचमीफलकथने प्रार्थितः । टि.

Gunadharmā and Śobhana were both sons of Bharata, the author's patron (see introduction).

3. 1. आ य ण्ण हि—'Let us hear'. 1st per. plural present tense, or 2nd person singular causal, Imperative mood, आकर्णयामो वयम्, टि.

3. 2. व ह्ण ह रा य—The Rāstrakuta kings called themselves by this name which was also known to the Arabs (see Anc. Hist. of India. by V. Smith).

3. 5. If we read विच्छिण्ण (°ञ्) in place of वित्थिण्ण (विस्तीर्ण), the poet would seem to tell us that Apabhramśa was more or less neglected at the time in literary circles but that the house of Bharata patronised and tried to revive it. So far, only two works of Apbhramśa—Paumacariu and Harivamsa purāṇa—of Svayambūh have become known as definitely prior to the works of Puṣpadanta.

3. 12. The glosses in MSS A and B on the one hand and D on the other, differ about the names, the former saying 'नाश्वशीलक्ष्मौ भद्रौ तान्मामपि कविर्मणिवः', and the latter 'केनचित् नागेन्द्रशीलेन'. The names recur in I. 5, 1 where we have सौवर्ण्य in place of शीलक्ष्म.

3. 13. ण ण्णु जि अ ण्णु etc. गृहस्थशोभायां ननु एव नान्यः । टि.

4. 1. आ स ज्ज-भव्य means a person who is capable of attaining salvation in the near future. The stanza is full of व्यतिरेक लक्षणा where Nanna is praised as superior even to Brhaspati, Hanumat, Gāṅgeya, Yudhiṣṭhira, Kartā, the ruler of the earth, the Meru mountain and the ocean in the respective qualities for which the latter are renowned.

For the defeat of Brhaspati by his enemy Śukra, see Mahābh. I, 71, 9. The glosses, however, suggest ' रावणेन यदा इन्द्रो भग्नः तदा बृहस्पतिर्विदिग्धो धृतः ' This fact is not traceable in the Sanskrit Padma purāṇa of Raviśeṇācārya but is found mentioned in the Apabhraṃśa work Paumacariu of Svayambhū XVII, 17, 9 according to my Ms. of the work For Gāṅgeya's running away from the battle field see Mahābhārata, Virāṭaparva-uttara-gōrahana Kathā.

5. 3. त गु व त—'तृणवत् तृणादपि कष्टं निन्द्यम्' । टि. धम्मेणणिवद् etc. He is fixed in piety having abandoned guile. सद्गु-शाठ्यम् सूखित्वं वा, टि.

5. 6. पडिवण्णसूर—An accomplished hero.

5. 7. For the three divisions of the universe, compare—

वेत्रासनमृदंगोरुद्धररीसदशाकृतिः ।

अधश्चोर्ध्वं च तिर्यक् च यथायोगमिति त्रिधा ॥ H P. IV, 6.

Also see Mūlācāra, 7 14 ; Tatt. Sutra, chapt. III,

5. 10. अरहंत अरुह etc. 'Say, what the worshipful Arhats keep back (leave unsaid)' ? For the meaning of अरहंत note the following Gāthā—

अरिहंति णमोक्कारं अरिहा पूजा सुरुत्तमा लोए ।

रजहंता अरिहंति य अरहंता तेण उच्चदे ॥ Mūlācāra 505.

6. 2. कसेरु, a kind of grass (Latin—Scripus Kesoor), is particularly liked by the boars, Cf.

गुण्डकन्दः कसेरुः स्यात्क्षुद्रमुस्ता कसेरुका ।

सूकरेष्टः सुगन्धिश्च सुगन्धो गन्धकन्दकः ॥ BNR p. 521.

सुदर्शन is one of the five Merus, the other four being विजय, अचल, मंदर and विद्युन्माली, see also VIII, 15, 2 text.

6. 9. थलपोम-स्थलपद्म, Lat. Ionidium suffruticosum, see BNR p. 277.

6. 14. 'As if the divine city had dropped from the sky inspite of the mighty efforts of the king of gods to hold it up'.

7. The city is described by a series of poetic fancies.

8. 1. 'By whom was pacified and brought under control the spreading fire of his enemies' valour by means of the water of his excellent sword'.

8. 2. ति णि वि बु द्वि ड—स्वभावकुक्ष्यपञ्जः सवज्जहार्यसंस्कार्याः वा । टि.

ति णि वि स त्ति ड—प्रतापोत्साहमंदराः । टि.

8. 3. चउरासम—The four orders (वक्ष्यन्ते वा) were maintained in (their respective) duties by the ruler'. Or णिययकम्मि might be taken as a compound word (निजकर्माणि) and connected with the predicate सणिकिञ्च in the preceding foot.

NOTES

8. 6. अ रि छ व्व ग्ग-काम, क्रोध, लोभ, मान, मद and हर्ष. See कौटिलीय अर्थशास्त्र I, 4,3.
जे ण ण्णा य णा ड—येन अन्यायनाम विच्छिन्नम् ।

8. 7. स त्त वि व स ण इं—' दण्डपारुष्यकंदर्पवाक्पारुष्यार्थदूषणम् ।
सुराल्हीयूतपापद्विकोपं व्यसनसप्तकम् । टि.

स त्त वि र ज्जं ग इं—स्वाम्यमात्यसुहृत्कोपो राष्ट्रं दुर्गं तथा बलम् ।
प्राकृतं सप्तकं प्रोक्तं नीतिशास्त्रविशारदैः । टि.

9. 1, णि व सा स णु—' Leaving the lionseat which is (the insignia of) royal authority '. ' चपस्यज्ञासनज्ञापकम् ' टि.

9. 7. ण ग्गो ग्ग°—नम्रोग्रखङ्गव्यापृतकरः ।

10. 0. The stanza is full of *Yamakas* both *Sabhaṅga* and *Abhaṅga*.

11. 1. समवसरण is the audience hall of a Tirthamkara.

11. 3. थिय परि मिय°--whose nails and curly hair do not grow beyond a particular measure.

12. 1. ण रकोट्टु--नरकोष्ठ is a special part of the *Samavasāraṇa* assigned for men.

12. 2. पंचस्थिकाय--The five *astikāyas* of Jaina philosophy are जीव, वृद्ध, धर्म, अधर्म and आकाश (see *Pancāstikāyasāra* of Kundakundacārya)

12. 3. इ सि व य इं पंच--अहिंसा, अस्तेय, सत्य, व्रतचर्य and अपरिग्रह. These five vows are observed in their strictest form by the ascetics, and are called *Mahāvratas*; or *Rsihratas* while, as observed by householders in their less stringent form they are called *Aṇuvratas* or *Grhāvratas*.

पंचविगईड--नरक, तिर्यक्, मनुष्य, देव and मोक्ष.

समिदीडपंच--The five *Samitis* observed by ascetics are (1) ईर्ष्या--Walking with care to avoid injury to any living beings; (2) भादा--care to make truthful and pure speech; (3) एषणा--care to take pure food; (4) आदाननिक्षेपण--to place and to keep up their articles such as *Kamaṇḍala*, *Picchi*, and *bee'* in a clean place; (5) उत्तर--Answering the calls of nature in a clean place.

सुत्तीडतिणि--सनीगुप्ति, रत्नगुप्ति and कर्णगुप्ति (See *Samīhāyā* of Kundakundacārya Mūlācāra 331-335).

12. 4. र य णा इं ति णि--सम्पत्ति, विद्या, धर्म and समस्तं नानिदं.

सहाइं ति णि--The 3 *Sālyas* are parts rankling in the heart, विद्वान्, धर्मज्ञान and निदान. (See *Sāgaradharmasūtra* IV. 1.

गार व इं ति णि--कद्विगौरव, रत्नगौरव and सुन्दरगौरव. See *Mūlācāra* 335.

12. 5. दहभेयधम्म-क्षमा, मार्दव, आर्जव, सत्य, शौच, संयम, तपः, त्याग, आकिञ्चन and ब्रह्मचर्य.

छजीवकाय-पृथ्वी, अप्, तेजस्, वायु, वनस्पति and व्रस. (See Mūlācāra 205 ff.).

णवणोकसाय-Nine subsidiary passions are हास्य, रति, अरति, शोक, भय, जुगुप्सा and स्त्री.पुं. नपुंसकवेद.

12. 6. एयारहपाडिमउसावयाहं-The eleven stages of householders' religious advancement are दर्शन, व्रत, सामायिक, प्रोषधोपवास, सचित्तत्याग, रात्रिभोजनत्याग, ब्रह्मचर्य, आरम्भत्याग, परिग्रहत्याग, अनुमत्तित्याग and उद्दिष्टत्याग. They are mentioned in the following Gāthā :—

दंसण-वय-सामाइय-पोसह-सचित्त-रायभत्ते य ।

वंभारंभपरिगह-अणुमण उद्दिष्ट देसविरदो य ॥ (Cārittapāhuda, 22).

12. 7. वारहअंग and चउदहपुव्व see notes on I, 1, 9.

12. 8. For पुग्गलसंजोग (contamination of soul with matter) and पयईरस प्रकृतिरस (the formation of Karmic energies which bring about experiences of pleasure and pain) see Practical Path by C. R. Jain, chapter III-V.

12. 9. आसव-आश्रव (inflow of karmic matter in the soul) संवर (stopping of the inflow) and णिज्जर-निर्जरा (Eradication of the karmic energies). For exposition see 'Practical Path'.

12. 10. गुणठाणारोहण-There are fourteen stages of soul's advancement. They are called गुणस्थान, for which see 'Gommatasāra-Jivakāṇḍa.'

13. 1. वीराणए etc. 'At the command of Vira (i. e. Tirthamkara Mahāvira) Gotama (His chief disciple) spoke.'

13. 7-8. णग्गोहरोह^०- 'Where the farmer's wife swinging by the beautiful offshoots of the bunyan tree was looked at (with amazement) by the fairy who became partial to her charming features'. The gloss-maker, however, seems to construe हिंदोलंती with जक्खिणी, for, commenting on हिंदोलंती he says अह तृतीया लुसा । पक्षीदेव्या हालिनी दृष्टा । टि.

15. 4. सिरिसुहरसाल-'Enjoyer of the pleasures of royalty'.

17. 4. चारत्तुणहहं etc.-The great toes rising up proclaimed the charm of the nails'. एतौ अंगुष्ठौ उद्भूय नखानां चारत्वं कथयतः । टि.

17. 5. णं भुवणु etc. 'As if holding a council to conquer the world'.

17. 7. 'Cupid was giving himself airs by the body of the bride which possessed those knee-joints.'

17. 12. परमाणणसु-परेपां माननाशकम् । टि.

17. 15-16. 'When people died being shot by the arrow from the bow of Cupid in the form of her curved eye-brows, why, then, have the hair on the head of the beautiful lady assumed crookedness (i. e. curliness) ?'

18. 3. लोणियचडंति-The bride and the bride-groom are besmeared with butter at the time of marriage (Marāthi लोणी-butter).

II.

1. 9. 'Another says, the parrot did not die even on coming in contact with the mango-blossom.'

2. 19-20. 'Why do not those loving eyes close, oh friend, which witnessed the pleasures and miseries falling to the lot of the wicked and the good respectively?'

3. 7. कया हिं द से व—कृता अहीन्द्रैः सेवा यस्य सः ।

3. 14-18. Compare Navasāhasānka-carita XVIII, 23.

नाखं न भस्म न जटा न कपालदाम नेन्दुर्न सिद्धतटिनी न फणीन्द्रहारः ।
नोक्षा विषं न दयिताऽपि न यत्र रूपमव्यक्तमीश किल तद्धते नमस्ते ॥

see also IV, 12, 9-10 text.

3. 22. कड instead of कय, would be more correct with पणामु.

4. 3, मणु अत्थि णत्थि—She asks for a discourse on *Saptabhaṅgi*. for which see notes on I, 1, 9.

4. 8. The meaning of the first foot is not quite clear. रुड वृत्तद् is commented upon as रूपं हीनं भवति. The whole may, therefore, be translated as 'By (i. e. in the presence of) a form of superior beauty another form becomes less attractive'. Note the variants.

5. 3. मत्तवारण—(1) A fence round a large building or mansion; a turret or a small room on the top of a large building; a varandah (Apte's Dictionary).

(2) An elephant in rut.

(3) वारण-निवारक.

5. 6. ण रिं द विं द व णि या—राज्ञां वन्यः जयं धरः तस्य पत्निका । टि. In this case it is preferable to read वंद instead of विंद. See variant.

6. 4. हो सद् etc. 'May be that my beloved has taken to penance.' Note the use of हो सद् to denote possibility.

6. 17. Perhaps translatable as follows. 'As to a person steeped in sin, jewel that produces happiness does not come due to his poverty, etc. शुभसवनम् शुभसवनम् (सुखोत्पादकम्) or सुखसवनम् .

7. 5-6. She saw in dream an elephant, a lion, the ocean, the moon, the sun and a lotus pool.

7. 8. सधरधर—पर्वदकटिणा धर भूः । टि. For धर in the sense of a mountain see also IV, 1, 15; VII, 3, 6. Also see variants.

8. 1-2. 'The steel-door becoming loose in its tight-fitting joints when touched by his great-toe, would give way.' ल्हस्-हस् (लंस), see glossary.

8. 13-14. 'As ideas are born of a poet's mind, glorious Dāmodara was formerly born of Devaki and Jina (Nemi, the 22nd Tirthamkara) of Śivadevi, and as virtues are born of endurance, so a child was born to her.'

9. 1. सुंदरगह°—'मनोहरचन्द्रप्रमुखपुण्यग्रहदृष्टिदृष्टः' । टि.

9. 9. 'Sportive women, radiant with auspicious China-camphor (धवल), danced playfully.,

'चीनकश्चीनकर्पूरःकृत्रिमो धवलः पटुः ।

मेघसारस्तुषारश्च द्वीपकर्पूरजः स्मृतः ॥ B NR.P. 89.

10. 2. मणिकलस° may be translated as 'Holding in their hands jewelled jars which reflected their faces'. मणिकलशान्येव स्वमुखदर्पणानि करेषु एषाम् । See variants.

10. 8. 'तं जो इड इह परलोयगइ' is some what obscure. The gloss, however, explains it as 'तन्मुखं दृष्टं सत् इह परलोकगतिर्गमनं भवति तस्य दर्शकस्य' । टि.

10-11 'They saw the face of the Jina in which there was no biting of the lip nor knitting of the brows (i. e. free from pride or anger)' etc.

11. 2. महापंचकलाण The celebrations at the time of a Jina's गर्भ, जन्म, तपः, ज्ञान and निर्वाण are called *Panca kalyana*.

11. 5. असोयद्दुमा°—अशोकेन्द्रे सुष्ठ आसीनाः पक्षिणो मायामया देवाः । टि.

11. 9. फणीर्गरसा°—'Where serpents had commenced their sport of sputtering water'. रसस्य (जलस्य) आसारः.

11. 11-12 'Where the swan, shooting up suddenly being excited with love indulges in gentle coaxing, and, with its beak, presents to the female swan, abiding in the lake, lotus stalk'. जहि in the couplet is connected with तहि in the next Kadavaka.

12. 4-5. 'As if the lord of the serpents had extended upwards, his hand shining with the nails in the form of the crest-gem.' etc.

13. 7. आकुंभत्यल°—'Where elephants would sink up to their forehead there comfort was provided by the gracious gods'.

14. 1. The father called his son 'Krajābandhura' while the gods called him 'Nāgakumāra'.

14. 10. 'Even a friend would look with a frown on an unlucky person, while by good luck, a cobra would become a couch.'

NOTES

14. 12. णं णरु दोणणिवासहो—' As Arjuna (Nara) was taken to the residence of Droṇa (for education)'.

14. 13. पुष्कयंतजिणदास—A devotee of the Jina Puspadanta (the 9th Tirthamkara).

III.

1. 1. अट्टारहलि विउ—The eighteen scripts are mentioned in the *Samavāyāṅga* and the *Pannavanā Sūtra* of the Jaina canon. The two lists vary but several names are common, among which are the three well-known scripts of India, *Brāhmi*, *Kharoṣṭrī* and *Drāvidī*. The other two ' *Javanāliya* ' and ' *Pukkarasūdi* ' also appear to be historical, though, these as well as the others, remain yet to be identified. (See Buhler's Origin of Brahmi alphabet).

Most of the arts and sciences mentioned in this Kaḍavaka are included in the sixty-four arts of Ancient India enumerated by Vātsīyana in his *Kāmasūtra*. (See Dr. P. K. Acharya's ' Fine Arts ' I. H. Q. V, 188 ff. Also compare similar passages in *Jasa. I, 24* and *Bhavis. II, 2*.)

2. 11. अहगारहो—अघकारस्य । टि. MS. B also suggests अंगारहो and the gloss explains it as स अंगारः यो दुष्टान् पुष्णाति.

2. 16. Separate तिक्ख so as to make it an adj. of मणुय like कायर. निक्खत-कुद्धाः निर्दयाः वा । टि.

3. 1-2. धणकज्ज is paraphrased in the gloss as भांडागार, दडरिया as मांसपेगी and वंधणं as रक्षा. According to this the couplet may be translated as follows:—

' Whoever, being greedy, puts wealth in his treasury, adds fuel to the fire and gives charge of a piece of flesh to a cat, Oh blessed one.'

3. 3. ' Maintenance of wicked servants means honouring calamity (or, in a mine of calamities, विधुराणां आदरः साकरः वा); Vasistha fell in great trouble (i.e., by such mistake)'. The reference, probably, is to Vasistha's great hospitality to Viśvāmitra and the trouble that followed from the latter's ungrateful attempt to snatch away the sage's cow. (See *Rāmāyana Bālakanda*, chapt. 51-56). The gloss, however, explains विधुरायरु as सदुःखस्य आदरः कुतः. This does not seem to fit in with the context.

3. 16. नयरदयवत्तणहं—The vices associated with Cupid. Or: नयरदय may be read separate as Vocative (meaning, Oh Nāgakumāra).

4. 8-15. Compare the description of limbs here with 9 + 5 ll. with those in Varāhamihira's *Behat-Saṁhitā*, chapt. 67, verses 85-88.

नाभी स्वरः सत्त्वमिति प्रशस्तं गर्भारमेकादशित्वं नरपाम् ।

उरो ललाटं वदनं च पुंसां दिशोर्धमेकादशित्वं प्रशस्तम् ॥ ८५ ॥

वक्षोऽथ कक्षा नखनासिकास्यं कृकाटिका चेति षडुन्नतानि ।
 न्हस्वानि चत्वारि च लिङ्गपृष्ठं ग्रीवा च जङ्घे च हितप्रदानि ॥ ८६ ॥
 नेत्वान्तपादकरताल्वधरोष्ठजिह्वा रक्ता नखाश्च खलु सप्त सुखावहानि ।
 सूक्ष्माणि पञ्च दशनाङ्गुलिपर्वकेशाः साकं त्वचा कररुहा न च दुःखितानाम् ॥ ८७ ॥
 हनुलोचनवाहुनासिकाः स्तनयोरन्तरमत्र पञ्चमम् ।
 इति दीर्घमितं तु पञ्चकं न भवत्येव नृणामभूभृताम् ॥ ८८ ॥

(see also HP, XXIII, 59-ff.)

4. 12. Single hair in each hair-pit is a sign of kingship.—

एकैकं कूपके रोम राज्ञां द्वे द्वे सुमेधसाम् ।

त्र्यादीनि जडनिःस्वानां केशाश्चैवफलाः स्मृताः ॥ HP. 23, 64.

4. 13. MS. E reads सत्तु (सत्व) in place of सोत्तु (श्रोत्र). This is more in accordance with Varāhamihira. The variant had escaped notice at the time of preparing the text.

6. 4. सरजा इभेय--स्वर is a diatonic interval or note in music and जाति is the more ancient name of राग i. e. type of melody. (see HP. XXIX, 134 ff; Bharata's Nātya Śāstra; Sang. Rat. etc. For exposition in English, see Music of India by Popley H.A.)

आला वि णि--आलापिनी is one of the kinds of Viṇā.—

तद्भेदास्त्वेकतंत्री स्यान्नकुलश्च त्रितन्त्रिका ।

चित्रावीणा विपञ्ची च ततः स्यान्मत्तकोकिला ॥

आलापिनी किन्नरी च पिनाकी संज्ञितापरा ।

निःशङ्कवीणेत्याद्याश्च शान्तिदेवेन कीर्तिताः ॥

Sang. Rat. VI, 9-10.

They are said to differ from each other in the number of strings which rises in due order. Ālāpinī would, thus, be a Viṇā with seven strings. ibid VI, 108-110. Acc. to H P. XIX, 137, Vasudeva once played upon a Viṇā called sughoṣā having seventeen strings.

6. 11 धि त्त—in the sense of 'thrown' is derived from क्षिप् but in the sense of 'taken' it can be better connected with घेत् which Vararuci, VIII, 16 gives as a substitute for ग्रह् and which seems to be the original of Marāthi घेणें. The substitute for क्षिप् according to Hem. IV, 143 is घत्त.

7. 8. अ कुली णु वि etc. compare 'स्त्रीरत्नं दुष्कुलादपि' ।

7. 14. जुत्ता जुत्त उ etc. compare आज्ञा गुरुणां ह्यविचारणाया' ।

8. 4. पण इ णि प रि मि ए ण 'Surrounded by his beloveds' qualifying कुमारें.

10-12. मज्जमि, instead of भज्जमि, would suit better.

NOTES

10. 14. It would be better to read भड लज्जमोहमेद्वावड—' there was a concurrence of shyness and infatuation.'

11. 9 पेसिय-प्रेष्य; or it may be taken as प्रेषित and joined with सुंडीरहिं.

12. 5-6 The diceboard (कडित्तु) is compared to the sky, the bet (कित्त) to the moon, and the conch shells (वराडिअ) to the stars.

12. 12 दीणार. The coins so called became current in India during the early centuries of the Christian era. The name occurs in the Nārada Smṛti. They were current in Kashmir and Gujrat during the 8th century. It is probably the same as Greek *denarius* (IP. 165-166; HMHI. Vol. II p. 215-257.)

13. 3 'His conch shall, used for throw as dice) would shine well, but ours would not come (i. e. to the desired position) but would stop short, Oh lord' or 'would stop just when about to come'; if we read आवंती थक्क. The idea would be clear to those acquainted with the game of *dice*.

13. 15-16 'Wealth is difficult to obtain, to women, the fools, the weak and the helpless, but (is easy) to noble persons; a man of qualities is good' We have to supply some such word as सुलहु after उत्तममाणसहं to complete the sense.

14. 3-5 We have here a number of similes based upon paronomasia.

वं का ण णु—(1) with a curved mouth, (2) with a frowning face.

क स—(1) whip (2) touch-stone.

कु स (1) bridle, (2) Kusha grass.

ण र स म ज ण णु—नरश्रमजनन.

र इ णं द णु—(1) Saturn, (2) Yama, (3) Karna. In the last case णर would mean Arjuna.

ल क्ख ण क रू व etc. 'Eating gram and so appearing like the hand of Lakṣmaṇa that slew the lord of Laṅkā'.

(लंकाया ईश्वरो रावणः लंकानां वा नूपुराणां ईश्वरः चणकः (टि.)

Acc. to the Jaina Padmapurāṇa Rāvana met his death at the hands of Lakṣmaṇa.

जव—(1) speed (2) a kind of grain (Yava).

15. 6. 'Thinking so, he built a separate mansion and gave it to Nagaḥakṣa (Jhasaku).

15. 8 दो णा सु ह—द्रोणमुखा is a capital of four hundred villages. See Yasa's commentary on Kāma sūtra, P. 44.

'नगरमष्टशतग्रामीमध्ये तद्व्यवहारस्थानम् । पत्तनं यद् राजधानीः स्थितम् । तद्विद्विषयस्य नाम चतुःशतग्रामीमध्ये द्रोणमुखं नाम सर्वद्वान्सहस्रवति ।'

' द्रोणारण्यं सिन्धुबेलाजलधिबेलादलपितम् । टि.

15. 11 सैडयात्ती " broke up settlements of cattle'.

15. 14-15 'Is their whiteness a match for that of my tusks? (Thinking so) the mighty elephant pulls down the houses, thus playing as it were, the role of the zealous'.

16. 1-2 'The irresistible, ichor-shedding elephant, like a donor, would not shirk though beaten with hundreds of stones; but would give the points of its tusks, like crores of jewes, even to the unwilling'. The couplet is paronomastic.

16. 12 अत्पं परि हूय उ etc 'Every one thought himself defeated'; or 'Every one was concerned to save himself' (सकलः जनः आत्मपरः भूतः)

16. 6 गय गय दंतं—गजाः गताः दन्तमुसलदलिताः. Or गजाः गजदंतमुसलाः दलिताः. This requires the separation of दलवद्विय.

17. 9 खणि ससि etc. As the moon, for a time, comes in contact with the constellation Hasta (carvus).

17. 13. वरकरिणाहिउ—'The excellent elephant was mastered.'

IV.

1. 2 स may refer to the elephant or it may be joined with तायहो (स्वतातस्य).

1. 10. घंघल is given by Hem. IV., 422, as a substitute for झकट. The latter, however, itself appears to be a Deśi word equivalent to झगडा of Hindi and Marathi. This is borne out by the context in which Hem. has used it. Dr. Vaidya renders it by कलह (see Hem. IV, 422 trans; Jasa. glossary). Our gloss paraphrases it by विन्नकर, though मयक or विलोडक would suit our context better. घंघल seems to be the correct reading in Sanat 502, 9, where Dr. Jacobi reads घंघव.

In Kadavakas 2, 3 and 4, are expounded the religious duties of a householder and an ascetic, respectively called *Sūgūra* and *Anagūra*, see *Cāritta Pāhuda*, 21.

दुविहं संयमचरणं सायारं तह हवे निरायारं ।

सायारं समंथे परिगहरहिये निरायारं ॥

2. 11 पंचुवर—The fruit of the five kinds of Udumbara trees, namely चट Bunyan; विपल Polar-leaved Fig; पर्कर Ficus Virance; उदुम्बर Ficus Glomirata and काकोदुम्बर Ficus Oppositifolia.

3. 1-8. कुपात्र, अपात्र and three kinds of सुपात्र—अधम, मध्यम and उत्तम—are distinguished;—of.

उत्तमपत्तं साहू मज्झमपत्तं च सावया भणिया ।

अविरदसम्माद्दृष्टी जहण्णपत्तं मुण्येयच्चं ॥

3. 4 सम्मत Right faith is defined as follows:—

हिंसारहिए धम्मे अट्टारसदोसवजिए देवे ।

णिगंगे पव्वयणे सद्दहणं होदि सम्मतं ॥

Mokkha Pāhuda, 90.

NOTES

3. 5 दुविह संजम-अंतरंग and बहिरंग.

3. 9 णवगुणविसिद्धु—The recognised qualities of a donor are seven, while there are nine modes of honouring a saintly guest. e. g.

सद्धां भेत्ती तुष्टी विष्णार्णमलुद्धेया खर्मा सत्ती ।
जत्येदे सत्त गुणा तं दायारं पसंसति ॥ VNS. 223.
संप्रहंसुच्चस्थानं पादोदकमर्चनं प्रणामं च ।
वाक्कायमर्नःशुद्धीरेषणशुद्धिं च विधिमाहुः ॥

5. 2 Whether they would enjoy the earth or would do service to others day and night (अहरत्तु), which is the meanest (of all professions) ?

5. 8 It is better to read as in CE “रूपालोचने अत्यन्ते जाते”

7. 2 पवरवर°—प्रवरवरावतरणम्-° आगमनम् । टि.

7. 4 सयणिच्छिय-स्वजनानां वाञ्छितमङ्गलेन, स्वनिश्चितसुखेन वा । टि.

8. 6. वरइत्तसहोयरुपत्तुताम—There seems to be some confusion here. In this line we are told that the brother of her husband arrived; while, from the sequel it appears that it was her husband himself.

9. 1. It would be better to read ससियरपसरमहुरणं though no MS. supports this.

9. 7-8. The instrumental in the two lines seems to be हेतौ, showing the reason for which Aridamana had become angry, in answer to Vyāla's question in line 5.

10. 16. तुलियगयासणि—तुलितगदाशनि.

11. 8. मामहेमाम, टि. From this it appears that Vyāla addressed his father-in-law as maternal uncle.

12. 9-10. Compare II, 3, 14.

12. 13. जणुणट्टु—etc. ‘People fled away but the stranger would not move from his stand.’

15. 4-8. Notice a number of onomatopoeetic verbs.

15. 13. हकारिड—etc. ‘And come back when called from wherever you are.’

V.

1. 13. Yasodhara, in his commentary on Kāmasūtra, mentions a very accomplished courtesan who was courted even by the gods. विदग्धानां रतार्थिनां लक्ष्यभूता निदर्शनभूता देवदत्तादेव. Kāmasūtra chap. 3. 1. 13.

2. 15. संघाय—सन्घाता seems to be another name of Vyāla's.

4. 15. णि ङ्भि च्चि हिं-निभृतैः वचनकरैः भक्तैः । टि.

6. 7. 'He may do what pleases him, provided his anger is somehow allayed.'

6. 10. भणसु etc.—'If you say, he may just now be offered as an oblation to the directions, i. e. executed.'

7. 3. पुष्पायद् etc.—'Gathering punnāga flowers like merit (Punya). This is according to the amended text which appears to me to be more in keeping with the style of the poet. The reading of the MSS. पुष्पाड is explained by the gloss. as पूर्णाशुवत् in A and B and पुष्पागमनमिव in D.

8. 2. Kāśmir was the name of the country as well as of the capital. See 8. 8. below (कस्तीरड पट्णु).

8. 10-15. The distraction of the women at the sight of Nāgakumāra is described.

8. 12. कुट्टु देइ etc.—'ताम्बूलमध्ये खदिरसारं भणित्वा काष्ठं (काथानि AB) ददाति' । टि.

10. 13. पट्टुके राए—by the order of the king. केर here means 'order'.

10. 15. Read सिहरी and तुंगो separately.

10. 17. णव वासर°—'Surpassing the cluster of the rays of the young sun.'

10. 18. कवाडं दिण्णं—Compare Hindi किवाड देना, to close the door.

10. 20. समर-शवर—A wild tribe. Pliny mentions them as *Suari* and Ptolemy as *Sabrae*. They were an "ancient, wild race of wood-cutters who lived in jungles without any fixed habitation." (Cun. Geo. p. 583.).

10. 21. अपुसिय°—With water of tears dropping from his eyes unwiped.
पिचं-जले, टि.

VI.

2. 8. विजाणि उरुं व-विद्यानां निकुरम्यः समूहः . See glossary.

3. 7. पंचविट्टु—i. e. the five senses.

3. 12. सोधम्म-सद्धर्मः or, acc. to the gloss, सः जगत्प्रसिद्धः जिन्धर्मः ।

4. 1. अंते उरु—etc. 'The inmates of the harem beat their breasts at last.'

4. 9. ल्हिक्कड—etc. 'Man, getting frightened, hides himself, but the approaching death cannot be prevented by fortification.'

4.11-13. असि पाणि एण—etc 'with the water of the sword, the massive tree of sin grows, spreading its branches widely; but, its bitter fruit, when tasted, brings a frown on the lotus-face.'

13. 10-11 Mark the accusative plural form ending in ए in भडे, गए etc.

13. 19 ' You and your king are the dust of my feet.'

14. 5 पच्चारङ्—see glossary. It may be equivalent to Hindi पछाडना to hurl down.

15. 13 The four *Ārūḍhanas* are—दर्शन, ज्ञान, चरण and तपस्.

VII.

1. 14. This line seems to be interpolated. It repeats the sense of line 10 except for the simile.

1. 16. वद्धा हरि etc.—' The horses that had entertained a desire to eat the kuśa grass, were tied up like bad pupils who prefer bad teachings.'

1. 17-18. ' *Dāna* appears good being ever undertaken by elephants which are controlled by the iron-hook and which put themselves in chains, even as by hands that serve as a check to the wicked, but put a restraint upon themselves.'

2. 4. ' Who did not know that wretched Sun-plant (*Calotropis Gigentea*), esteemed by the goats, the paralytic, the cheat and the treatises (i. e. on medicine),

Two varieties of this plant are recognised in ancient works, i. e. the white and the red, both of which are recommended as a treat for paralysis etc,

अर्केद्वयं सरं वातकुष्ठकण्डूविषव्रणान् ।

निहन्ति श्लेष्मोदरशङ्कुकमीन् ॥ BNR p. 380.

' The drug is employed to cure all kinds of fits, epilepsy, hysteria, lock-jaw, convulsions in children, paralytic complaint, cold sweats, poisonous bites and venereal complaints.' (MDI p. 12.).

Goats are known to relish its leaves and the cheats use it as it acts as a poison in large doses.

2. 5. Elephants are said to be particularly fond of *Śallaki* (*Boswellia Therifera*) as some of its Sanskrit names गजभक्ष्या- गजप्रिया suggest. cf.

शङ्ककी गजभक्ष्या च सुवहा सुरभी रसा ।

महेरुणा कुन्दुरुकी वल्लकी च बहुसवा ॥ BNR. p. 306.

2. 6. पीडु—Mustard tree of scripture (*Salvadara Parsica*) is dear to camels hence it is also called करभवल्लभ.

2. 8. गग्गो ह—(१) न्यग्रोध (२) नग्रीवः see ante p. 380. (पक्षे पापिन्याः स्त्रियः मुनिसमूहः रोचते, टि.)

2. 9. कौ विधवडु°—A certain load-bull esteemed soft grass.

3. 6. पत्तवत्°—प्राप्तवृत्ताः (श्रुतवृत्तान्ताः) ते धरवत् धरणीवत् च धीराः तेषां । for धर in the sense of पर्वत see also II, 7, 8; IV, 1, 15. See also the variant.

6. 2. " My hand has advanced to the good sword for taking out the blood of the enemy." Note कङ्किवि equivalent to कृत्यम्.

6. 3-4. By the use of paronomastic expressions warriorship is fancied as poetic talents. उज्जुयपय (१) उद्यतपद ready steps (२) ऋजुपद straight grammatical forms. कव्वु (१) कव्य (२) काव्य.

6. 5-6. Double entredes continue. सत्थ-शस्त्र, शस्त्र ; धम्म-धनुः, धर्म; गुण bow-string, virtues; मोक्ख discharge, salvation.

6. 7. पट्टु भूमि णियत्तणु—possession of lands given by my master.

6. 8. चंचलु—मनाश्चित्तं हृदयं, टि. । Acc. to this the line may be translated. 'This fickle (mind) plunges in despicable mirths and falls in evil company though held in check again and again'. Compare, चंचलं हि मनः कृष्ण ' Gita

6. 9. ' Let the jackal to-day eat away my heart which is a resort of the wicked and the harlots' (or acc. to the alternative reading—my wicked heart which is the abode of the harlots).

The gloss explains वेसावाडड as वेदयापाटके गुप्तं according to which the translation would be 'my heart which is set upon the ward of the wicked and the harlots.'

6. 10. साभिहे°—' The master's debt has accumulated.' आवग्ग seems to be a substitute for आरुह् like चड and वलग्ग (Hem. IV, 206). The gloss also suggests this. (See glossary).

Dr. Gune's explanation of it as आपद्गत—' resort of the distressed ' seems wide off the mark (see Bhavis. glossary).

6. 12. ' I am going to cut short the life of the enemy and his fortune sweet through royal favour. '

9. 3. ' The youth was accorded approbation by his father-in-law who congratulated the vanquisher of his foe. '

चडड—वधितः (Cf. दिट्ठया वर्धते); रिडसाहारिड—रिपुसंहारकः ।

This is one way of explaining the second foot of the line. Another way is to separate रिड from साहारिड and translate ' By him was captured the enemy crest-fallen ' (गयमोहस्मि साहारखो D VIII, 26). This seems to be the meaning of the gloss धीरितं on साहारिड.

A slightly different meaning is obtained by taking साहारिड as संवारितः in accordance with Hem. IV, 82 (संवृणः साहर-साहरी). साहारिड (participle) occur several times in Bhavis, and Dr. Gune's explanation of the meaning given by Hem. does not suit any of the passages. The meaning of the meaning suiting perfectly well in each of the passages.

9. 5 'Mercury (पारयर्स) looks beautiful when fixed (i. e. when its liquidity is turned into solidity by admixture with other substances, for which process, see, Hindu Chemistry p. 131 with relative Sanskrit texts in the Appendix.)

10. 1. णि व च उ रं ग etc. 'Breaking the fourfold army like a water-jar'.

The gloss supplies केचन राजानः to be construed with धविवि 'and having established certain kings'.

11. 2. चंदाहावर्षे—'By the father of the maiden named Chandā. चंदा इति आहं नाम यस्याः तस्याः वप्यः पिता तेन. For चंदा see VII, 15, 4.

14. 1-4. By the use of paronomastic adjectives a contrast is made out between the arrows of Sukanṭha and those of Nāga k'.

15. 8. जी य उ प वि०—The gloss explains this as 'असहायसहायकारि यत् जीवितव्यं तत् पविः वज्रसमानम् । If we take the alternative reading पर in place of पवि, we might explain it as असहायसहायकारि जीवितव्यम् परम् उत्कृष्टम्'.

VIII.

1. 9 छ प्प ए ण-भ्रमरेण धूर्तेन च, टि.

1. 12 अं व इ य हे-चम्पककलिकायाः, टि. Champaka is sweet-scented calophyllum (Lat. Plumieria acutifolia), It is shunned by the bee. 'भ्रमराणां घातकरः' BNR p. 278.

1. 13-14 'The bee that is attached to the jasmine and hovers, in its infatuation, over the rich blossom that it has put forth, does not kiss the Yūthikā on account of its bitter limbs that spoil the taste (or break the mirth)'.

जा इ-जाति Jasminum Grandiflorum :

जूहिय-यूथिका Jasminum auriculatum. For the latter's bitter taste see BNR p. 277.

'यूथीयुगं हिमं तिक्तं कटुपाकरसं लघु' ।

2. 5. 'His daughter is Kāmarati on whom even the Creator dies (i. e. is enamoured) as he thinks of her peerless beauty'. को-ब्रह्मन्, टि.

2. 6. 'She does not love any man as boiled rice is unpalatable to one who has his mouth scorched with slake-lime.' This is how I interpret it. The gloss, however, has it यथा शीतज्वरेण अजीर्णेन वा हृतांगस्य अन्नं (शालिः) न रोचते ।

4. 12-13 'Seeing Mahāvyaḷa she shook her head, and with a smile, said to her friend 'one who is courted by Madana, would not marry this man, as Mādhava was chosen by Śrī.' It would be more correct if we read वम्महु instead of वम्मह.

5. 11. for सुपुरिसलक्खण See III, 4 text and notes.

5. 12. दम्म seems to be the same as Roman drachma : These coins may have been introduced simultaneously with 'Dinaras' for which see III, 12, 12 notes.

7 14. मरुह्यमनरदड-मरुता हतः मकरध्वजः येन सः ।

8. 4. विवाह-(1) Marriage; (2) Vispu (गरुडवाहन).

8. 8. दहसु विट्ट-*The nine Nārāyaṇas of the Jain Purāṇas are त्रिपुष्ट, द्विपुष्ट, त्र्यंभु, पुरुषोत्तम, नरसिंह, पुंडरीक, दत्तदेव, लक्ष्मण and कृष्ण.*

8. 9. The Bhavanendras are ten called कुमार o. g. असुर, नाग, विद्युत्, सुपर्ण, अग्नि, तीप, उदधि, दिक्, वायु and स्तनित. Amongst the twenty presumed here, perhaps their ten Pratyendras are included. The thirty two Surendras enumerated in Pratis-hāsāroddhāra of Aśādharma p 60-66. include the ten Bhavanendras.

8. 10. उडमत्य-उग्रस्थ-sages in the 11th and 12th stages of spiritual advancement. The 24 Tirthamkaras are well-known.

8. 11. The eleven Rudras recognised by the Jainas are :—भीमवालि, जितशत्रु, इन्द्र, विश्वानल, सुप्रतिष्ठ, अचल, पुण्डरीक, अजितधर, जितनाभि, पीठ and सात्यकि.

9. 2-3. कइ-कवि, कपि; दियवर-द्विजवर-पक्षिन्, ब्राह्मण; पत्त-पत्र, पात्र.

10. 3. कड वीरहो etc.—मंदरागः कृतः वीरस्य कुमारस्य । टि.

10. 7-10. 'Who is bowed to by mendicants influenced by women, and by livinities of malignant disposition? You, the world-teacher, are easily missed by those who are doomed to be the wanderers in the cycle of metempsychosis. Highly excited by the impulse of cupid and swooned by the excessive drink of attachment, the beings, when sprinkled over with the ambrosia of your speech, revive into sobriety.'

ना विज्जइ--कः नम्यते ; कोऽपि न नम्यते, टि.;

जीवणेण—(१) अमृतेन (२) जीवितव्येन.

13. 2. किं महुअत्थिगोहु--'Do you keep anything back from me; or, is there anyone who would war against me?' गोह-गुह्य, or भट (D. II, 89. com.)

13. 14-15. 'What is the accomplishment of that wretched king who is attached to the lip of his mistress, when others are in distress? I regard that kingship really glorious in the world, which affords relief to the afflicted.' The gloss, however, has it 'स्त्री-ओष्ठरागवत् अन्यराज्ञां राजत्वम् ।

14. 12. णायणयाणय--नागैः नता आज्ञा येषां ते 'To whose command the Nagas bowed.' परिपालियपय-परिपालितप्रजाः ।

15. 1. मयगिह्लगंड--मद+आर्द्र+गंड. 'With frontal globes wet with ichor.' गिह्ल-Hindi गीला wet) I can find neither suitability nor authority for Dr. Vaidya's paraphrase of गिह्लगंड as शिविकावाहक (see Jasa. I, 27, 15. and glossary).

15. 2. पंचमेरु see I, 6, 2 notes.

16. 4-13-हरिसिय-हृष्ट ; सुसिहरिसिय-सुशिखरे श्रित.

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25. 15. दृढकम्मदृगंठि—The strong tie of the eight karmas (ज्ञानावरणीय, दर्शनावरणीय etc. see Tatt. Sutra.).

25. 17. 'Instantly Anaṅga (Nāga k.) became absolved of his body and attained salvation having shattered cupid (अन्तर्गविदारकः).

प्रशस्ति—

4. विवरि—विवृत्य, or it may be read विवरिवि दावद्, the sense remaining the same.

6. 'May rains shower whenever thought of.'

8. For पंचकलाणइं see II, 11, 2 notes.

10-12. 'Peace be to my parents named Keśava and Mugdhādevi, Brahmins of Kāśyapa gotra, who though devotees of Siva, both died by the Jaina form of renunciation which destroys sin, having had their ears filled with the nectar of the teacher's words.' गुरु-दिगम्बर, टि.

14. The gloss paraphrases दंगइयहो as भट्टस्य. The name also occurs towards the end of Mahāpurāna of our author, where he appears to be one of the sons of Bharata (होउ संति सुअणहो दंगइयहो). See also introduction

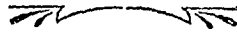
The six verses at the end eulogize Nanna, the author's patron and tell us once more that he composed the work at his request (see I, 3-4).

Verse 6. कव्वपिसल्ल-काव्यपिशाच, the poet's title occurs once before I, 2, 10. Even in Sanskrit Piśāca or Piśācikā, at the end of a compound, denotes excessive fondness e. g.

आयुधपिशाचिका—(Bāla Rāmāyana 4.)

आयुधपिशाची—(Anargha Rāghava 4.).

The poet has justified the title by the volume and the quality of his poetry (see Intro.).



ADDENDA ET CORRIGENDA.

Chapter	Kad.	Line	For	Read
I	11	11	देसहो लेहि	देसहो लहु लेहि
"	17	3	जो कतह	जो कंतहे
"	"	16	धम्मिलगय	धम्मिल्ल गय
"	18	9	कर	करु
"	"	"	णयसंचारु	णयणसंचारु
II	1	5	अलिकेसहिं	अलि केसहिं
"	2	5	दाणंयुणिउरइ	दाणंयु णिउरइ
"	9	11	अजियमहंतहिं	अजिय महंतहिं
III	2	1	होइ	होइ
"	"	16	तिक्खपक्खं	तिक्ख पक्खं
"	7	3	विलासिणी	विलासिणि
"	8	1	°णिरघोस	°णिरघोसे
"	"	4	पणइणि परिमिएण	पणइणिपरिमिएण
"	"	9	दिट्ट णहं	दिट्टणहं
"	"	17	मंचारुडियए	मंचारुडियए
"	13	1	कं म्हइं	कं तुम्हइं
"	17	13	वरकरिणा हिउ	वरकरि णाहिउ
"	"	16	पुप्फयंत दिसिं	पुप्फयंतदिसिं
IV	2	9	दद	दिद
"	3	4	समत्तु	सम्मत्तु
"	"	7	कुच्छिउ	कुत्थिउ
"	5	9	घरु	घरु
"	13	4	जायवि	जाएवि
V	5	3	वंधंति	बंधंति
"	10	2	°वयणा	°वण्णा
"	13	1	विहुसणु	विहूसणु
VI	4	1	अंतेउरु अंतेउरु	अंतेउरु अंते उरु
"	7	16	वाहिगइंदउ	वाहि गइंदउ
"	12	10	तुहं	तुहुं
"	13	17	°हाणा	°हीणो
"	15	4	ससरु	ससुरु
VII	4	12	पवत्तु	पवुत्तु
"	6	7	पहु भूमिं	पहुभूमिं

NAYAKUMĀRACĀRIU

		13	°कंचण कवयं°	°कचंणकवयं°
		2	सीसकई	सीसकई
”	”	10	हुलिइं	हुलियइं
”	10	1	°चउरंगणिवा	°चउरंग णिवा
”	11	15	कुलसकंठ	कुलिसकंठ
VIII	2	6	णरुच्चइ	ण रुच्चइ
”	3	1	पहवंत	पवहंत
”	10	4	।वट्टु	विट्टु
”	12	10	मइ कइवय °	मइकइवय°
”	”	11	पालिपाइं	पालियाइं
IX	4	11	णायकुकुमारें	णायकुमारें
”	20	17	तणु सग्ग°	तणुसग्ग°
”	25	15	°कम्मट्टि°	°कम्मट्ट°
Pras'asti		12	सवणामइं	केसवणामइं
		13	°विसुद्धिदंगइयहो	°विसुद्धि दंगइयहो

